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CHILDREN'S MISSIONARY MAGAZINES

The numbers refer to those magazines reproduced in the Frontispiece

1. *The Day Star* (Reformed Church in America).
2. *The Little Missionary* (Moravian, U. S. A.).
3. *The Round World* (Church Missionary Society, England).
4. *Over Sea and Land* (Presbyterian Church, North, U. S. A.).
5. *The Children's Missionary* (Presbyterian Church, South, U. S. A.).
6. *The Children of the Church* (Society for the Propagation of the Gospel, Church of England).
7. *The Children's Missionary Magazine* (United Free Church of Scotland).
8. *The Mission Day Spring* (American Board, Congregational).
9. *Junior Builders* (United Brethren, U. S. A.).
10. *The Day-Break* (Presbyterian Church, Ireland).
11. *The Juvenile* (London Missionary Society).
12. *The Young Christian Soldier* (Protestant Episcopal Church).

OTHER CHILDREN'S MAGAZINES NOT REPRODUCED IN OUR FRONTISPIECE

Morning Rays (Church of Scotland).
The Children's Missionary Friend (Methodist Episcopal Church).
Around the World (American Baptist Missionary Union).
News from Afar (London Missionary Society).
The Messenger for the Children (Presbyterian Church of England).
Missionsblatt für Kinder (Basel Missionary Society, Germany).
The Juvenile Missionary Herald (Baptist Missionary Society, Eng.).
The King's Messengers (S. P. G., Church of England).
Holianna (Berlin Missionary Society).
Gleanings for the Young (British and Foreign Bible Society).
The Junior Missionary Magazine (United Presbyterian, U. S. A.).
The Little Worker (Methodist Episcopal, South).
Day-Break (Church of England, Z M. S.).
Spirit of Missions, Children's Number (Protestant Episcopal Church).
At Home and Abroad (Wesleyan Methodist, England).

SOME CHILDREN'S AND YOUNG PEOPLE'S MISSIONARY PAPERS AND MAGAZINES

THE
Missionary Review of the World

Old Series Vol. XXVIII. No. 5 | MAY | *New Series* Vol. XVIII. No. 5

MISSIONARY METHODS IN FOREIGN FIELDS

THE DEPARTMENTS OF MISSIONARY WORK—A ROUND TABLE DISCUSSION

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.
Secretary of the American Board of Commissioners for Foreign Missions

In early modern missionary operations the conversion of the individual and his baptism were generally considered the supreme end of all effort. This was called "evangelistic work" as over against what was named "educational work." In the eyes of most people the missionary was sent out only to "evangelize."

In these days our conception of "evangelization" has enlarged. The baptism of the individual is but an incident in mission enterprises, and only the first step toward the consummation of the missionary idea. This step, however, as a sign and seal of regeneration, is absolutely essential to all true missionary work. The missionary now plans to organize a balanced Christian society, at the center and foundation of which shall always stand the native Christian Church, which shall be intelligent, self-respecting, self-directing, self-supporting, practising the Christian virtues and exhibiting the Christian graces.

Christian schools and Christian literature are as essential in mission countries for the permanency and power of the Christian Church and the stability of Christian society as they are in America or England. No country can be evangelized except by and through an independent, self-directing, enlightened native Christian Church and a recognized Christian society, all dominated by trained native Christian leaders. All educative work directed to the above ends is missionary and fundamental to permanent evangelization.

The *medical work* is not primarily humanitarian, but illustrative of the foundation principles of Christianity. The medical missionary and the Christian hospital and dispensary demonstrate to the natives that the high and the low, the rich and the poor, in the light of Christianity, are regarded as equals. The poor beggar is surprised that he receives any attention, while the man of rank is surprised that he does not absorb it all. To this is added the ocular proof that the Christian missionary is interested in relieving distress without respect of persons, and all in imitation of the life and works of Christ. The devout medical missionary is a mighty preacher of the Gospel of equality,

brotherhood, and unselfishness up to a certain limit, after which he becomes a mere healer of diseases. Profitable medical missions must be limited in number, and made subservient to the idea of an organized Christian society with native Christian physicians.

The native Christian community should be self-respecting and self-supporting; hence, it must be industrious. *Industrial schools* develop habits of industry and self-respecting manhood in their pupils or they are failures. Their primary object should be, not to teach a trade, but to teach independence, industry, perseverance, and thrift. If this results in a permanent trade, so much the better; but never a trade at the sacrifice of intelligent, sturdy Christian independence. It is only a step from the most helpful industrial training to the boldest industrialism and commercialism—the former absolutely essential to the permanent Christian society and the independent self-supporting Christian Church, the latter having no proper place in missionary operations.

All missionary operations and departments of work must aim at a well-balanced, intelligent, devout, self-respecting, self-propagating, and independent native Christian society, neither dependent upon the missionary for its continuance, nor asking help from foreign lands for its support. Whatever contributes to this end is truly missionary, and all else is superfluous or positively harmful.

THE RELATIVE IMPORTANCE OF VARIOUS METHODS

BY ALONZO BUNKER, LOIKAW, BURMA
Author of "Soo-Thah"; Missionary of the American Baptist Missionary Union, 1866-

In missionary work, *evangelistic work* easily takes the first place. By this we mean the proclamation of the Gospel message. This, tho foolishness to men, is declared to be the wisdom of God. This must be true for the following reasons: (1) Jesus gave a definite command to His disciples to evangelize the world; (2) His uniform practise agreed with this command; (3) most great spiritual victories since Christ have grown out of obedience to this command.

In like manner, *medical missions* fall into the second place in importance. Indeed, they are often so interwoven with that work that it is difficult to separate them. The importance of medical missions has been shown on many fields. This is supported by the example of Christ and His apostles, as by experience in modern missions; also by their fitness to meet human need, and to open the way for the Gospel message. The proclamation of the Gospel is always necessary in all lands, but this is not always true of medical work. Yet, when combined, their union has been most helpful in opening the way to the Great Physician of souls.

As to *educational work* (schools and literature), the latter, led always by translations of the Holy Scriptures, is necessary for the

spiritual growth of converts. Here we are well within the limits of the "all things" commanded by Jesus in our teaching, as we are also in such school work as that in which He engaged when traveling with His disciples. Schools must, however, vary in importance in mission work in different lands; but, generally speaking, they fall under one of three classes: (1) Evangelistic schools with a distinct evangelistic aim; or (2) secular schools under missionary control without such an aim, save incidentally; or (3) secular schools usually under joint missionary and governmental control.

There can be no doubt as to the usefulness of the first class for evangelizing the nations, nor of the second within suitable limits; but the third class, we believe, conceals a very grave danger to evangelistic work, and is calculated to deceive, if it were possible, the very elect. Paul distinctly condemns such joining of forces in his warning against being "unequally yoked with unbelievers." Experience also warns us of such control with an ever-increasing protest. It weakens, undoubtedly, the singleness of aim, on the part of converts from heathenism, for the glory of God, their dependence upon Him for temporal as well as spiritual good, and, we believe, the devotion of both converts and their teachers. It is opposed to healthy self-help, and tends strongly to divert native helpers from evangelistic to secular pursuits, and, finally, it puts unnecessary and heavy burdens on missionaries, who should be free for evangelistic work.

In the light of the above remarks we have no difficulty in placing *industrial work*. Like medical work, its necessity varies with the conditions which surround the converts. In short, granting the prime importance of the proclamation of the good news at all times, in all lands, all other missionary work readily falls into the place intended by Christ, and, by the blessing of the God of missions, will surely lead to glorious results. Any departure from this Divine order, substituting the wisdom of men for that of God, must inevitably lead to failure.

THE DIFFERENT FORMS OF MISSIONARY WORK IN INDIA

BY W. J. WANLESS, M.D., MIRAJ, INDIA
Missionary of the Presbyterian Board (North), U. S. A., 1889–

It is now generally acknowledged that the evangelization of the world involves not only the simple proclamation of the Gospel message to every creature, but the projection of the Church of Jesus Christ into all the regions beyond. Not necessarily, and indeed not desirably, the Church of the West, with its ecclesiastical bag, baggage, and bric-à-brac, but the the Church in Spirit and practical life, modified and adapted to suit the conditions and environment of the place of its planting; hence, the occasion for composite missions.

The relative importance of any department of missionary work will

necessarily be determined by the consideration of several factors: 1. The country in which the work is established. 2. The degree of civilization obtaining. 3. The spiritual conditions of the people. 4. Their educational status. 5. The social and physical needs. 6. Industrial development. 7. The attitude of the ruling power, and, possibly (8) the *personnel* adaptability of the missionary body in a given field.

Education in Relation to Evangelization

In India it may be said that while the relative preponderance of a given department of missionary work will vary somewhat according to local conditions, the order of preference for all India of the different departments, technically so called, appears to be as follows: 1. Educational. 2. Evangelistic. 3. Medical. 4. Industrial.

In the order of *importance* it would probably be agreed that the evangelistic should stand first, but in actual time consumed in its activities the evangelistic can not be said to hold the first place. This is not because missionaries do not regard the purely evangelistic work of lesser importance than other forms of mission service, but because all departments are essentially evangelistic in their aim, and also in consideration of the further fact that a considerable portion of the time expended in conducting educational institutions is consumed indirectly evangelical teaching. Another fact influencing the present relative status of evangelistic itineration and preaching *per se*, is that apart from, and unpreceded by some form of educational or other preparative effort, the purely evangelistic work has been comparatively barren of the number and quality of converts that are ordinarily won through the combined forms of missionary effort.

The above statement might not hold completely if applied to a homogeneous community of aborigines or to some of the dominant lower classes, whose religion consists mainly of some form of demon worship and lacking the elements of developed religion, and who as a class have little to lose and much to gain in the social scale by becoming Christians. But even for these people, if not prior to conversion, certainly afterward, a large proportion of the missionary's time must be spent in their intellectual and physical improvement. There appear to be two other basic reasons which may be mentioned in defense of the average missionary in India giving relatively so scant a portion of his time to strictly evangelical work. One is the general illiteracy of the country, six per cent. of the entire population—and only one in three hundred and thirty of the women of India—being able to read and write. The Gospel may be printed, but to read there must be readers, and the government of India is not producing readers in a measure in any way commensurate with the growth of the population or the aspirations of the Church of Christ for the purpose of evangelization.

Another condition necessitating missionary education is the existence in India of the most stupendous system of idolatry and superstition the world has ever known and added to, and the result of which is the absence of a general desire for a higher spiritual life than the non-Christian religions of India are capable of creating. Ignorance is undoubtedly the foundation-stone of idolatry, and education is the cure for ignorance. So long as the average unlettered Hindu idolater or Mohammedan fanatic freely compares his intellectual capacity with that of "a stone," "a donkey," or "a monkey," educational work in the interest of his intelligent acceptance of Christ will remain a necessity, whether he is baptized first and educated second or educated first and baptized second.

That there is among the educated classes an increasing repugnance to the grosser forms of idolatrous Hinduism (a fact largely due to the work of educational missions), as is evidenced in the development of the Indian Somajes, a wide-spread dissatisfaction with Hinduism in general, and, among the lower classes in many places, a remarkable Christward movement, is abundantly manifest. And yet, after all this has been said, the fact still remains that while throughout the land an increasing number of individuals are found who thirst and long for a better life than the non-Christian religions of India are able to produce, the great mass of the uneducated are still mad upon their idols, and have, as a pilgrim to a heathen shrine recently said to one of our missionaries, "no appetite for the true God." An appetite must be created, and, once created, developed. Undoubtedly educational missions have had much to do with the cultivation of a higher moral and spiritual taste, and will continue so to do. It should also be recognized that where in many districts simple evangelistic preaching of the Gospel is now yielding an unprecedented fruitage, such fruitage is in a large measure the result of past years of seed-sowing and the development of Christian character and life in station schools, printing-presses, medical work, etc. Again, it should be borne in mind that while the work of educational missions occupies more hands, involves an expenditure of more time and money than any other form of missionary effort, a very large part of this outlay, if not the major part of it, is expended on the education of the Christian community, and rightly so, since it is only by the use of an educated Church and native agency that India is to be for Christ.

The outlay of men and money involved in educational work to the non-Christian communities in India is a question somewhat apart, but it is claimed to be justifiable—first, on the ground of the educational need, which the government of India is unable to satisfactorily meet, and, second, because of the neutral position of the British government, and its inability, for this reason, to impart, or permit to be imparted, in government schools, moral or religious instruction. The government,

however, not only permits such instruction in private institutions, but encourages religious instruction, and is both willing and desirous of generously aiding sectarian institutions. The grants in aid are offered alike to non-Christian and Christian schools. Moreover, the government of India highly appreciates the work of mission schools as a force making for the highest type of national character, and is sensible of the ultimate effect upon the nation of education without moral instruction, and particularly that moral instruction that has ever been the mainstay of the British nation—the morals of Christ and Christianity.

Again, the fact of the present preponderance of educational mission work among non-Christians finds reasonable support in the opportunity which schools for heathen children afford to inculcate in the most susceptible of minds the vital truths of Christianity, and in the attending results of such work in the matter of actual conversions of many who received their first Christian impressions in village schools. The higher educational institutions, on the other hand, have exerted the largest influence among the educated classes, a large percentage of the first generation of influential Indian Christians having been won through the colleges and schools carried on mainly for non-Christians.

The educational masses will continue to be most largely won by the educated and educational classes, while the influence of educated converts upon illiterate or poorly educated non-Christians will be relatively greater, other things being equal, than that of the unlettered converts, since men of intelligence are always revered in India even by the lowest classes, provided their disposition is sympathetic. These seem to me to be the main arguments in behalf of the present predominating status of educational missions in India.

Inasmuch as evangelism is the object and essence of all missionary service, the occasion for its existence as a department of missions needs no argument in its defense save to emphasize its larger expansion.

Medical Work

Medical mission work in India now occupies an increasingly prominent place in the missionary agencies of that country. There are now two hundred and sixty-five foreign medical missionaries, having under their care three hundred and thirteen hospitals and dispensaries, and treating annually upward of two million of patients.

As a field, India is perhaps less suitable, in some respects, for the extensive development of medical mission work that some fields (for example, China), since the government of India has developed so large and efficient a civil medical service. This service is, however, still confined mainly to the great cities and larger towns, while in the villages the percentage of people who die unattended in sickness is still very large.

Ninety per cent. of the people of India live in villages, and there are still 566,000 villages with a population of 500 or less, and thousands of large villages and towns, without a resident educated physician. Even in the City of Calcutta, the best-supplied city in India with physicians, three out of every five die unattended by physicians.

Medical mission work in the village districts of India is still capable of wide-spread extension, while the social conditions among women in the cities make medical work for women a crying need in the cities as well as in the villages.

The establishment and expansion of medical mission work in India is justifiable on the following grounds:

1. Its Christlike character, and its usefulness in demonstrating the practical character of the Christian religion.

2. It disarms prejudice and removes hostility.

3. It makes possible other forms of missionary work.

4. It relieves a large amount of physical suffering, otherwise unrelieved and uncared for.

5. It is the means of bringing large numbers of people within the direct hearing of the Gospel.

Conditions calling for the exercise of these functions still prevail throughout the village districts of India, and to some extent in the cities.

Industrial Work

Industrial missions in India have developed by leaps and bounds in the past few years. The occasion for the expansion of this department of the missionary enterprise may be said to be: 1. The large number of destitute children left on the hands of the various missions, to whom these children look for support and fitting for life's duties. 2. The necessity in many districts of providing a means of livelihood to many of the converts, to whom employment is not available among their own non-Christian communities. 3. The development of a self-supporting native Church, which becomes possible only so far as the Christian community is independent of mission funds for its maintenance and material support.

This work calls for an increasing number of men who, while not specially fitted for other forms of mission service, might become efficient specialists in this department, and thus indirectly very materially aid in the evangelization of India.

With regard to the possible harm that might result from the undue development of one form of mission work over another, it is difficult to appreciate what might be the real harm of almost any conceivable expansion in India of either educational, medical, or industrial, since the need for all is so stupendous as compared with supply in Christian countries, even admitting that the need for evangelistic work is still greater. The only real injury likely to result from the undesirable

preponderance of any one department over another would be in the retardation of the ultimate end of all mission work—evangelization—by diverting money and energy from the work of evangelization at a given stage of a mission's development, or by failure to use such money and energy in some form of work most needy and desirable at the time.

The proper balance of departments can only be maintained by the adoption, on the part of the home society, of general principles to govern such questions, plus the judgment of the mission organization on the field in which the control of details of administration should be vested. Viewed from the standpoint of general needs, influence, and opportunity in India, the following would appear to be the relative numerical demand: Among every twenty missionaries, including women, there should be nine for general mission work, three for educational work, three for evangelization and church work, three for medical work, and one for industrial work.

In conclusion, it might be well to inquire if, in view of the past seed-sowing and the present development of station institutions, the time has not come for putting a larger emphasis on purely evangelistic work, for, after all, nothing and nobody can satisfy the hungry soul save an appropriation of Jesus Christ and His life, be the seeker educated or illiterate, or some one in need of physical aid.

If evangelistic work is *the most important*, as we must, after all, concede that it is, the effort ought certainly to be made to *make it the dominating force* in all our institutions, whether they be educational, medical, or industrial, at the same time persistently endeavoring to increase the force of men whose whole time can be given to *strictly* evangelistic work.

CHRIST'S FORCES IN KOREA

BY REV. GEORGE HEBER JONES, PH.D., SEOUL, KOREA
Missionary of the Methodist Episcopal Church (North)

Korea presents a peculiarly attractive field to Protestant missions because of the ready response it has made to evangelical teaching. Twenty years ago there were twenty thousand Roman Christians in Korea and no evangelical Christians. To-day there are fifty-five thousand in the Roman Church and fifty thousand in the evangelical churches in this country. In other words, the growth of evangelical missions has overtaken that of the Roman missions in Korea. This, as far as my knowledge goes, is an unparalleled fact in the history of missions to-day.

The permanent factor contributing to this remarkable condition of affairs is to be found in the Koreans themselves, who are more attracted to the evangelical form of belief than to the Roman Catholic. In explanation of this my observance is that one of the peculiar weak-

nesses of Romanism in Korea is its denial of the Holy Scriptures to the rank and file of its members. The Korean people are a scholarly people, and have been taught by Confucianism to place great value upon the classics. One of the great works of evangelical missions in Korea has been the emphasizing of the fact that Christianity has in the Holy Scriptures its great classic which stands out by itself, different from secondary works of comment and exegesis. It is only under evangelical Christianity that the Koreans can secure the foundation and fountain-head of Christian teaching. In the fore front of the agencies working at the present time for the Christianization of Korea I would put *the Bible Society's work*. It is an agency of the first order and highest value, addressing itself to the translation and distribution of the Holy Scripture. It has laid a foundation of the only permanent and satisfactory kind, and to the work it has done must be credited not a small share of the present marvelous success of missions in Korea.

The evangelistic work in Korea has been a pronounced feature of our history there because of the splendid loyalty and unceasing activity of the native converts themselves. The regenerative force of Christianity in the individual lives of the converts has assumed the character of a propulsive force, thrusting them out as witnesses to their Lord and constraining them to become laborers in God's great harvest-field here. There is no question as to the permanent and complete evangelization of Korea through native agencies. The great problem in connection with them is their training for this work and the education of the native Church. The present force of missionaries in Korea finds itself occupied beyond its powers with the great duties of preserving the purity of Christian dogma, administering discipline, and directing the energy of the splendid native Church that is growing up there. The opportunity of history confronts the Christian Church to-day in Korea, and if an adequate reinforcement could be made to the forces there, there is no doubt of the acceleration of the final triumph of Christ in that empire.

The present is a transition period in the *educational* work in Korea. The government has not yet succeeded in establishing a working system in public schools. If we can emphasize this agency in Korea to-day we might be able to formulate and mold the eventual form of education in the empire so as to deliver it from pagan survivals, atheistic modifications, and rationalistic trammels. Two million youth, as well as four million children, present a field that is attractive beyond description. The work, especially in our day-schools among the younger people, has been peculiarly successful and fruitful, for all these children come under Christian auspices, and one of the encouraging characteristics of the average Korean congregation is the large number of children that are found in all of the services.

Korea is distinguished in the history of Chinese Asia as a fountain-head of *medical* learning. Its drugs have been sought for far and wide, and its teachings have been in other days honored in both China and Japan; but it has had little besides superstition and the insane fancies of error to offer men. Along medical lines its teachings too often have found expression in crazy antics, filthy remedies, and obscene practises. Christian medical science introduced into the empire by that honored pioneer, Dr. Horace N. Allen, has to-day a field which is far-reaching in its extent, and an opportunity which will be felt in the life of the nation through all coming time. The great work which confronts medical missions in Korea is that of founding an institute for the training of native physicians who will go forth as Christians in the empire.

These three lines of work—evangelistic, educational, and medical—find an added expression and a reinforcement to all the good of which they are capable in the special work that is being done under the auspices of Christian *women* in Korea. Their work has found a ready response at the hands of the Koreans, and wonderful indeed have been its triumphs.

There is a roundedness and completeness in the organization of these various forces of Christianity in Korea which makes their strength as the strength of ten. No petty rivalries have arisen to mar our peace. The spirit of unity and cooperation has found expression as well in the intermissionary life of the community. It is a delightful thing to be a missionary in Korea, for behold! how good and precious it is for brethren to dwell together in unity!

METHODS USED IN THE EVANGELIZATION OF TURKEY

BY REV. CHARLES C. TRACY, D.D., MARSOVAN, TURKEY
Missionary of the American Board, 1867–

The principle, the spirit, and the methods in true evangelization are those of Christ. Why should it take us two thousand years to understand the Master's way? Christ's idea is the Kingdom of God, and He taught us to pray "Thy Kingdom come." It goes without saying that we should work in a way most in harmony with the idea and best calculated to advance the Kingdom. The methods of greatest importance are simple.

Preaching.—We must publish the message simply and fervently, as Jesus did, wherever there is opportunity: in the temple, by the sea, on the mountain, in the school, in the market-place, by the fountain, by the way. Preach it by the circulation of the Scriptures and whatever printed pages can serve as a vehicle for the message. This preaching is vital. Many good people think it is all; it is not, as Jesus himself shows us.

The School.—Very early in His ministry the Master founded a

school, and no other school on earth has ever had such influence as that of the twelve disciples. That school was incomparably the highest and best of the age. Not Gamaliel at Jerusalem, not the inquisitive Greeks at Athens, not the practical Romans by the Tiber, had anything to compare with it for breadth, for sound teaching, concerning God, and nature, and man. Missionaries who have such a precious thing committed to them should commit it in turn "to faithful men who also shall teach others." They should establish the best schools in the lands we labor in—the schools that develop the highest manhood. In them Christ must be Master, and the Kingdom of Heaven the first thing. There are not a few so-called Christian schools with very little of positive Christianity in them, and productive of agnosticism. Sound Christian schools, from lowest to highest, should accompany evangelization. Their influence is very penetrating. They are the best radiators. Really the school is the best pulpit to preach from. Even Christ's main agency was His school of disciples. He accomplished more through them than through his personal preaching.

Medical Work.—Christ preached the Gospel of the Kingdom and healed the sick wherever he went. It is amazing that Christians of later ages should so have erred as to think that, because they were no longer gifted to heal miraculously, therefore they could no more heal at all. The care of the sick, which is mostly ministration, is a natural expression of the spirit of the Gospel, and should accompany its proclamation everywhere. It should not be put in the category of signs and wonders, as if it belonged there alone. The benevolent spirit of the Gospel does more healing now than it did in the days of Christ and His apostles. He himself said: "Greater works than these shall ye do." The propriety of the medical mission no longer needs advocacy; the common sense of it, the Divine sense of it, are evident.

Industrial Self-help.—This method should be used, as far as practicable, in connection with the training of the young. Foreign support of pupils in mission schools should not even be contemplated where there is any practicable way of avoiding it. It is damaging and dangerous unless used with the greatest caution. Rather than help pupils directly it is better to take twice the pains to help them to help themselves. Yet there are, even now, schools where pupils are taken up, boarded, clothed, educated, *and spoiled,* at foreign expense. The self-help students are better, brighter, manlier, more efficient and practical, more economical, and always more grateful.

These four methods have proved highly successful in the field in which I have labored nearly forty years. They have developed a cluster of churches and communities essentially self-supporting, a college and a girls' seminary, with about two hundred students each, paying a larger proportion of the running expenses than is paid by students in even the foremost institutions in the United States, a well-established hospital, and a successful self-help department nearly self-supporting. If called upon to give up one of these four methods, which would it be? Which of the four wheels of a chariot could best be spared?

AFTER THE MASSACRE IN KISHINEF
The Relief Committee and some of the relieved leaving the Committee room

THE JEWS IN RUSSIA

BY REV. SAMUEL H. WILKINSON, LONDON, ENGLAND
Superintendent of the Mildmay Mission to the Jews, London

A very tyro in the study of prophecy, or at least of God's plans concerning the Israel people, could not fail to connect the present condition and outlook in the Russian Empire with its treatment of the Jews in recent years. Like as God used ancient Assyria as His saw, axe, and rod to chastise Israel, so He has permitted in our times His still beloved race to be the victim of Russia's oppression; and like as proud Assyria, when God's use of her as an instrument of chastisement was finished, was herself laid low, so is imperial and imperious Russia enduring the bitterest humiliation of her history. Not only the loss of men and money and prestige (another name for national pride) by her military reverses and broken fleets; nor the wild and stupid blunders of her public men, occasioning a general feeling of unrest and distrust in court and government circles; but, most serious of all, the oncoming tide of forces that will no longer suffer oppression in silence.

The chief element of danger in the popular rising lies in the existence of the secret societies and the Jews themselves, the younger generation of which having in recent years joined in large numbers the army of anarchy.

Any understanding of the problem of the evangelization of the Jews in Russia requires some knowledge of the origin and history of Russia's Jewish population and its present social, religious, and political condition.

The Jew, separate tho he is, receives in a certain degree an imprint from his environment and that of his fathers. His character is molded and modified by the climate and country of his sojourn. Russia's treatment of the Jew has been unique, and a unique type has been evolved.

The Rumanian Jew, tho also the victim of injustice, is different; the Galician, different again. The Russian type, however, largely pre-

dominates in the immigrants into the United States, speedily losing its characteristics when acted upon by the influences of American life.

The Jewish persecutions of Christianized Europe may be said to have begun with the Crusades. The continuity has never been long broken, tho the storm-center has shifted from one continental country to another, and now again to Eastern Europe.

There were two centuries, however, of respite to Jewish residents in Poland. In the fourteenth and fifteenth centuries large migrations of Jews from Southern Germany into Poland took place, enjoying under that ancient kingdom a mild and enlightened rule. Oppression recommenced in the middle of the seventeenth century, and in the eighteenth the final partition of Poland made the great mass of Polish Jews subjects of the Russian Empire. We can well believe that they formed the portion of the bargain which Russia least appreciated.

This halcyon period had, of course, produced its type also; nor have the succeeding years of harsh rule quite obliterated it. We recognize in the long coat, the *talar* of the Russian Polish Jew, often bound around with a sash (the classical costume of the Jew, as it has been called), the old *caftan* of the wealthy Polish squire of olden days.

The condition which beyond others brought the Russian Jew into disfavor, and eventually occasioned the institution of special restrictive laws, lay in the gulf between the Jewish trader and the Russian peasant. The latter was bound to fall an easy prey to the former. Thus economic reasons and not religious lie at the root of antisemitism. I make bold to say that it is always so, whether antisemitism take the form of *Culturkampf*, as in Germany, or a State policy, as in Russia. Jewish writers often represent antisemitism as religious intolerance. I believe, rather, that jealousy of superiority and success, or the necessity of self-defense—put it as you will—are the motives operating in antisemitism, tho its champions call attention to, and often seek justification from, racial and religious differences.

Gradually the Pale of Settlement was formed, taking fixity in 1843. This was a zone within which alone Jews had the right of residence. This "Pale" remains still the prison within which Russia's Jewish population is confined. It consists of fifteen provinces or governments—originally Polish—and the kingdom of Poland, the whole embracing nearly all Western Russia and extending from Riga in the north to Odessa in the south, covering 313,608 square miles, exclusive of Poland. The whole of the territory—*i.e.*, the "pale" and Russian Poland together—contain a population of 36,678,120 by the last census, of which 4,923,949 are Jews.

Certain classes of Jews are, however, exempt from the compulsion of residence within the Pale. These are: (1) merchants of the first guild (paying about $500 a year to their guild); (2) university graduates and higher grade students; (3) the so-called Nicolai soldiers who served twenty-five years; (4) druggists, dentists, surgeons, and midwives; (5) skilled artisans earning their living by their handicraft. It is not very easy for Jews to qualify themselves in the above respects (owing to restrictions on education, to be afterward referred to), nor, when qualified, to secure and retain their legal privileges of residence.

It may be thought that a territory so large as the Pale of Settlement provided sufficient scope for a population of 5,000,000 Jews forming less than one in seven of the general population within its limits. That might have been so had not the famous May Laws of 1882 been passed under General Ignatieff. By these laws residence in the Pale was forbidden to any Jew outside of cities, towns, and townlets. This swept a large country population into congested towns, forming, so to speak, a Pale within a Pale, and producing

wide-spread want and misery. This did not, however, apply to Russian Poland.

The restrictions on education began in 1880. In 1882 the Military Academy of Medicine limited its Jewish students to 5 per cent. of the whole. Other institutions followed suit, till in 1887 the Minister of Public Education restricted the number of Jewish pupils in general educational establishments to a proportion of 10 per cent. (for those residing in the Pale) of the whole, 5 per cent. (for those residing outside the Pale), and 3 per cent. in St. Petersburg and Moscow.

Jewish dwellers in the Pale endure still further disabilities. They may not possess, lease, or deal in land; nor trade in intoxicants;

THE FISH-MARKET IN MINSK, JEWISH RUSSIA

nor live within fifty versts (about thirty-three miles) of the frontier. For the most part they are shut out from municipal or government offices, from officerships in the army, or from any position in the navy. These restrictions are based on mistrust, and have begotten hatred and produced a grave public danger.

In the words of an able American, Colonel John B. Weber: "The Jew in Russia is an alien in the land of his birth, a subject who bears an undue share of the burdens of government without the privileges of its meanest citizen." Three open and apparent results have followed this senseless and unjust policy. Firstly, popular outbreaks against the Jews, never so serious as since the famous May Laws of 1882. Secondly, the flight of many thousands of emigrants to America, South Africa, and England since the same year. Thirdly, the fact that Jews form a large and by no means the least dangerous element in the present revolution.

A less apparent but equally real result is the baneful influence this policy of restriction has exercised upon the character of the Jews

PRISONERS ON THE MARCH THROUGH LUBIN, RUSSIA

themselves. Confinement in overcrowded ghettos and in enforced poverty has deteriorated their physique; the conflict for prosperity against unjust odds has warped their moral sense and developed a precocious skill in fraud, while "truth is perished and is cut off from their mouth." It is only in recent years that Jewesses have largely recruited the immoral classes in the larger towns. Their mental activity, debarred from the higher avenues of education, has run into infidelity and socialism. The effect upon their religious convictions has naturally been to steel their hearts against everything under the name of Christianity.

If any doubt this last statement, let it be remembered that synod and senate are the two wings of the Russian eagle—in other words, that Church and State work together. It is said that prior to the present revolution the Czar was willing to relax certain laws till he was reminded that the Holy Church, of which he is *ex officio* the head, would suffer. The Orthodox Church welcomes Jews into her fold without delay or difficulty, and their entry releases them at once from every disability which rests upon them otherwise as Jews.

But now that we come to the religious question, we must go further than the State-imposed legal restrictions under which the Russian Jew groans, and examine somewhat his own religious system and the influences which obtain among his own people, and which go to control his actions and form his character. There we find a despotism as great, if not greater, than the Russian government itself. The terror of the poorer Jew in a Russian ghetto, who lives among and gains his living with his Jewish *confrères*, is the *Kahal* (the Court of the Congregation), which, controlled by the wealthier Jews, interferes in civil, social, as well as religious matters.

Judaism is the religion of the Jews, and it is needless to say that it has ceased to be the religion of Moses; it is no longer Mosaism but Rabbinism. With the destruction of Jerusalem the Temple sacrifices

ceased; long ere that the Shekinak glory, symbol of God's presence, disappeared. There is no priesthood, no prophetic voice. It is a religion of law and tradition. Foremost among the literary products of rabbinical tradition is the *Talmud*, a vast compilation of dicta and legend, which took shape between the fall of Jerusalem and 500 A.D. The four main religious divisions of Juadism are all found among the Jewish population of Russia. The bulk of the Jews in Russia are still orthodox—*i.e.*, faithful to the *Talmud* and the rabbi. The four divisions are as follows:

1. Orthodox Judaism.

2. *Chassidism* is a sect of mystics possessing a Cabalistic literature. The founder of Modern Chassidism was Israel Baal Shem Tob (1740–1772). A fictitious but instructive sketch of him appears in Israel Zangwill's "Dreamers of the Ghetto," under the title "The Master of the Name" (page 102). Assessments of the number of *Chassidim* in Russian and Russian Poland differ, but there are possibly over 400,000. A feature of the sect is the miracle-working rabbi (*Zadik*), who is treated by his devotees as a saint and appealed to in all kinds of difficulty or sickness.

3. *Modern or Reform Judaism* is more the product of the West than of Eastern Europe. It is most extreme and established in America. It is semirationalistic, ignores tradition, and in its worship is little better than a social function, since dead ethical precepts have little effect. However, Reform Judaism is found in Russia, tho less pronounced in its revolt from orthodoxy.

4. *Karaism.* This division is numerically small. It was founded by Anan ben David in the eighth century as a protest against Talmudical tradition and a movement back to the Bible. These people are sometimes called the Protestants among the Jews. In Russia they enjoy civil rights. They are found in the Crimea, also in Egypt and on the Black Sea. In process of time they have come to have traditions of their own.

As stated, the great mass of Russian Jews are orthodox, and therefore to the bondage of the Russian government is to be added that of the Court of the Congregation, and the strange, enthralling spell of the burdensome enactments which Talmudism inflicts upon them. Taken together, they form a bondage physical, moral, and spiritual.

It is impossible to give here even a brief history of the formation of the Talmud and the other great Jewish commentaries. The position of the Talmudic or orthodox Jew will perhaps be best understood if I quote Dr. John Wilkinson "Rabbinism is Jewish popery, and popery is Christian Rabbinism." Dr. Bonar gives in tabular form, as an Appendix to his "Narrative of a Mission to the Jews," the points of similarity between orthodox Judaism and Roman Catholicism, constituting a striking parallel. The Word of God, even the Old Testament Scriptures, which it is part of the Jewish creed to believe, are literally made of none effect by their encrustation of Talmudic tradition.

But turning now to the missionary problem, there was another and

a prior difficulty to be faced—viz., the getting at the Russian Jew at all. This difficulty lays in the Russian laws, which prohibit all propagandism—viz., all proselytizing to sects other than the State (Greek) Church. It is necessary to add that the average Russian mind hardly understands any preaching of the Gospel of Salvation in the Lord Jesus Christ apart from an effort to win adherents to some particular sect. Hence, Gospel work is forbidden by law, public meetings (except in duly licensed places of worship) are illegal under ordinary circumstances, and most of the avenues by which one might gain the ear of the Jew in Russia are closed by the laws of the country.

Not *all* avenues are closed, however; there is one exception, viz., the distribution of the Scriptures and of literature which has been passed by the official censor. This avenue, as I desire now to make clear, has proved a wider one than is implied in this description; for by means of that open door the Mildmay Mission to the Jews has been able to open depots, or stores, in various cities for the supply of Scriptures and literature, and to undertake missionary journeys for the same purpose, possessing in connection therewith the fullest liberty for the witness of the Gospel—not, indeed, in the form of organized meetings with singing and prayer, but in conversations with groups and individuals, which often take the form of addresses to considerable congregations.

This work was commenced in the summer of 1887 in the city of Wilna, a stronghold of Judaism.* Subsequently mission depots were established in Berditschew, Bjalestok, and other towns, while long missionary itineraries through centers of Jewish life were undertaken, by means of which during the nearly eighteen years that have elapsed considerably over half a million copies of the New Testament and portions thereof, as well as numerous copies of the Old Testament and countless tracts have been (for the most part freely) circulated in Russian territory, and upward of one hundred towns, large and small, visited by missionaries of the Cross.

Mission depots are now being maintained in Wilna, Warsaw, Minsk, Odessa, and Lublin, and we hope one will shortly be opened in Praga, a large suburb of Warsaw. There are eight missionaries † employed in carrying on this work, either in daily attendance at one or other of the depots, or in undertaking missionary journeys. The work for the moment is in suspense for a few days—at least, during the reign of terror occasioned by the present revolution. The last letters from

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* Its beginnings are reported in a small book entitled "The Story of the New Testament Movement," published by the Mildmay Mission to the Jews' Bookstore, Central Hall, Philpot Street, London, E., England.

† Their names are: Messrs. Nelom and Salzberg at Wilna, Messrs. Levinski and Joffe at Warsaw, Messrs. Gurland and Rosenberg at Odessa, Mr. Meyersohn at Minsk, and Mr. Silberstein at Lublin. The reports of their work are published month by month in the magazine *Trusting and Toiling on Israel's Behalf*, edited by the writer of this article.

Warsaw speak of shut stores, deserted and unlighted streets, and even peaceful citizens subjected to attacks from the military.

These stores, or depots, are open daily under special permit. By virtue of the permit Scriptures and tracts may be distributed or sold, and their contents explained. This last clause has been the open door for the freest missionary witness. The shop itself and its window of literature are sufficient attraction to the Jews. Some, to be sure, are repelled, but others come, the younger generation especially. Here there is open discussion of Messianic prophecies, of the person and work of the Lord Jesus; the sinner's need and the Savior's welcome are pressed home, and many have been the cases of actual conversion.*

So for eighteen years the seed of the Word in print and in word

THE BANK SQUARE IN WARSAW, RUSSIA
The Mildmay Mission Bible Depot is the door on the left

has been faithfully sown, amid unusual difficulty and on hard soil: but it has already borne fruit, and is going to bear more. During the progress of this work three great needs have become manifest, even urgent. They are: (1) The purchase and production of good tract matter for Jewish readers, with a view to a much wider distribution, to follow up the countless cases where the Scriptures have gone before. (2) A home or temporary shelter, or hospiz, for Jewish converts, often thrown out of employment and rejected by their friends at a moment's notice, sometimes even in personal peril, and who need a roof and Christian influence until they can earn their own livelihood or even after. (3) A wider extension of the system of mission depots, which have proved and are proving such a valuable opportunity of witness for Christ to the Jews of Russia and Russian Poland.

If it be realized that the true starting-point of missions is the mission to the Jews, we naturally inquire as we look over the world, Where is the greatest number of Jews and where the greatest need? The answer to both these questions is, In Russia. I believe that Jewish Russia is also the place of greatest opportunity along the lines described.

* On the first day of my arrival in New York last summer, when I found my way to a small Jewish mission on the East Side, the first man I met was a Jew from Wilna, brought to Christ in the mission depot there the previous year.

"WHAT MEANETH THIS?"

A LETTER FROM THE SCENES OF REVIVAL IN WALES

BY THE EDITOR-IN-CHIEF

Such is the common question of those who are personal spectators of that remarkable movement now in progress in Wales.

Nothing at all parallel to it has been witnessed in at least a half century. We had read much of the reports of it now found even in the daily press, and through private correspondence; but a week's study of these phenomena, on the ground, and in the very heart of this awakening, has produced far deeper impressions of God's wonder working.

Perhaps the most emphatic feature of the whole movement is that it is so *manifestly of God.* It pertains to the *supernatural.* The "bush" is common, but the "fire" is not; and one "turns aside," like Moses, "to see this great sight," and unconsciously removes the shoes of irreverent criticism, feeling that he is on holy ground. There is about this quickening of a whole community something quite out of the ordinary lines; in fact, it is more than extraordinary; it is marked by Divine signs. Even Pharaoh's magicians would say, "This is the finger of God," as do hundreds of observers who are not reverent by habit or spiritual in insight.

For example, the *spontaneity* of this outburst of revival ardor and fervor puts upon it a peculiar stamp. This fire was not *kindled* by man; it *fell,* like that on Carmel, from above, and when and where it was not looked for or prepared for. No doubt there had been individual seeking after God, and supplication for blessing. Not a few, who had mourned the present alarming state of "religion," both the low state of faith and of life, had cried to God: "It is time for Thee, O Lord, to work, for they have made void Thy law." But no fuel had been gathered and no spark had been kindled by man that account for such a sudden, swiftly spreading, and resistless a flame. The Lord suddenly came to His temple. The natural was set afire by the supernatural, and the beholders stood aside in awe, as they do still, before unmistakable signals of His presence and power. Surely it is no accident that, at a time when the supernatural seems discounted if not denied, there should be such an answer from above to the challenge.

There is also a *sovereignity of grace* manifest in this movement. It is the wind of God, blowing where it listeth. Man can neither command nor control it. It blew from a most unexpected quarter, and no one can prophesy its further course. Never have we seen any quickening of spiritual life so independent of ordinary method. Some revivals are overburdened with organization; their method is so manifest and so multiplied that men are prone to exalt the machinery

and depreciate the motive power. But here there has been absolutely no machinery of organization. There is no proper leader. When any man or woman is conspicuous it is mostly because the newspapers focus attention on some individual; but the same wonder working will be found where no such leader is found. There has been rather a deficiency of *preaching*, and, in fact, the "clergy," so called, have been conspicuously absent from the movement, not outside of it so much as observers of it—not its originators so much as its participators. It began and has advanced mostly through *lay* agencies.

The *democracy* of this revival strikes every one. God has laid hold of the people—of all flesh. The sons and the daughters prophesy. The young men see visions. Servants and handmaids have outpoured on them the Spirit, and they testify. This is a quickening of the common folk through those who belong to themselves. It is not a case of working through the fittest instruments, but through what man would call more unfit; not in chosen vessels of gold and silver, but common pottery of earth, that the excellency of the power might be of God and not of us. The most unlikely things have happened. And so deep do we find this impression that not a few interpret this as the beginning of the latter rain, when, as in the former rain, the Spirit was poured out on all *believers*, He is now to be outpoured "on all *flesh*." However this may be, the stream quitely overflows its ordinary channels and transcends all "clerical" boundaries. It is not from the pulpit so much as from the pew that the revival fires kindle and spread.

There is *order in confusion*. No one can tell what course a meeting will take. An exhortation, or even a sermon, may at any point be interrupted by song or prayer, and it is not thought of as disorderly or something to be checked. The writer was speaking at a convention in Pontypridd, and a simple reference to the overcoming power of Christ set the whole audience to singing in Welsh, "March on, O conquering Christ!" and the "interruption" lasted ten minutes, nor would we have checked it if we could. At another time the speaker was slightly altering a familiar chorus to suit his theme—the power of Christ to give deliverance from bondage to sin—

> "I do believe, I will believe
> That He prevails for me,
> And, seated on the throne of God,
> Gives me the victory!"

when again the whole audience took up this new version of the chorus at once of their own accord, and for perhaps fifteen minutes continued to sing it, rising to their feet *en masse*; and again the speaker waited till this outburst of song subsided before he could complete his address.

Sometimes two or more will begin to speak, or pray, or sing at the same instant, and, for a moment or two, there are conflicting tides meeting, but one prevails and the rest subside, or, rather, obey the prevailing current, and make it mightier and more voluminous. In no meeting have we yet seen any need of human leadership. At Rhos, where we attended three meetings, the pastor of the church sat quietly at the table before a crowded house, doing nothing but listening. Not a moment passed in silence; there were successive outbursts of song, or prayer, or testimony, but no one was called on. There was no distinction of age or sex. Young and old, high and low, male and female--all were one in Christ Jesus. One boy of ten or eleven rose and sang a solo, the burden of which was "I have chosen Jesus forever," and as quietly gave place to a woman who first sang and then prayed; and it is quite noticeable how all such solo singing quite uniformly merges into prayer at last.

This revival is very remarkable for its high tide of *prayer and song*. Prominent as praying is, the singing is even more prevailing. It reminds one of Paul's words to the Ephesians and Colossians as to "psalms and hymns and spiritual songs, singing with grace in the heart, and making melody in the heart to the Lord." This, in Ephesians v: 18, 19, he connects with being "filled with the spirit," as, in chapter vi: 18, 19, it is connected with "praying always with all prayer and supplication in the Spirit." This work in Wales impresses us as conspicuous for this combination of spiritual *praying* and spiritual *singing*. In not a few cases the revival has been floated to new districts on waves of song, young people being moved to go to outlying districts on this mission. And the Welsh hymns, embodying such a full Gospel, have been the means of carrying into thousands of hearts the truth ordinarily borne upon the preacher's words. No doubt we have not yet fully waked up to the spiritual power of evangelical psalmody.

The beloved pastor, Frank H. White, gives the following interesting incident:

A single verse which hangs on the wall of a nobleman's study in London has a remarkable history, and has, in notable instances, been blessed of God to conversion. It was originally composed by Dr. Valpy, the eminent Greek scholar and author, who, converted late in life, wrote this verse as a confession of faith:

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Dr. Marsh, visiting Lord Roden, and holding a Bible reading, mentioned Dr. Valpy's conversion, and recited this verse. Lord Roden, particularly struck with the lines, wrote them out, and affixed them to the

wall. Among other visitors at his house were many old army officers, one of whom was General Taylor, who served under Wellington at Waterloo. He had not, at that time, thought much on the subject of religion, and avoided all discussion of it. But soon after the paper was hung up he went into the study, and his eyes rested for a few moments upon the verse. Later in the day Lord Roden found the general standing before the paper and intently reading it, and, at another visit, he noticed that whenever General Taylor was in the room his eyes rested on that verse. "Why, general," said he, "you will soon know that verse by heart." "I know it *now* by heart," replied he, with much feeling. A great change came over his spirit and life, and no one intimately acquainted with him could doubt its reality. During two years his letters to Lord Roden always concluded by quoting Dr. Valpy's verse. When, at the end of that time, he departed in peace his last words were those he had so learned to love.

A young relative of Lord Roden, an officer in the Crimea, also saw this verse, but turned carelessly away. Some months later intelligence was received that he was suffering from pulmonary disease, and was desirous of seeing Lord Roden without delay. As he entered the sick-room the dying man stretched out both hands, at the same time repeating the simple lines:

"'In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me.'

"They have been," he said, "God's message of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost the Comforter."

This beautiful incident we give in full for the sake of its valuable lesson. It shows how much converting, saving truth may be embodied and conveyed in one short verse, and repeatedly in this visit to Wales the deep conviction has been borne in upon the mind that, however valuable formal discourse may be, the vital truths of salvation may be and are brought home to the soul, often in a moment, by psalmody and hymnody, pregnant and instinct with Gospel truth and spirit. He who writes such hymns as Charles Wesley probably, in the long run, serves the Church as nobly as he who preaches sermons like John Wesley. Let us make more of sacred song.

But the crowning proof that this revival is God's own working is its *ethical results.* Confessions of sin are to be heard at every meeting; reconciliations are daily taking place after long alienation; there is restitution for wrong, reparation for injury, payment of debts already outlawed, and a general adjustment of relations that have been far from normal and harmonious. This revival is already a reformation. One factory owner says his workshops have in a fortnight been turned from a gate of hell into a door of heaven, the cursing, drinking, lust, and violence being utterly dis-

placed by prayer and song and soberness and peace. Paul shows in Ephesians V. that the filling of the Spirit will be followed by a new family and social order—husbands and wives, parents and children, masters and servants, coming into new and true relations to each other and to God. And nothing more stamps this Welsh work as of God with His own seal than the unprecedented way in which "envying and strife, confusion and every evil work," disappear before the new spiritual rain from above. Instead of the thorn and brier, come up the fir and myrtle tree—"the planting of the Lord," His own "everlasting sign."

The greatest lesson of all that this work of God is teaching us is that prayer is the omnipotent remedy for all evils that afflict the Church and the world. No human being dares to claim any *credit* for this work. In tracing the stream, we seem to find countless tributaries which empty into it. When we think we may have found the very fountain, we find other springs elsewhere that have been pouring their streams into the same channel. The fact is that there has been a celestial rain and it has filled many springs. Many have been God's praying ones, and He is the answerer of prayer. "Let us pray," and we shall see greater things than these.

IN SEARCH OF A NEW MISSION STATION

SOME THRILLING EXPERIENCES ON A JOURNEY IN CENTRAL AFRICA

BY W. H. LESLIE, M.D., MBANZA MANTEKE, KONGO STATE
Missionary of the American Baptist Missionary Union

About four hundred years ago a powerful tribe called the "Ayacca" or "Mayaka," from the interior, swept over the Cataract and lower Kongo districts unchecked until they reached the shores of the Atlantic. Even the fortified city of San Salvador, which had at that time had reached its highest degree of civilization under the Portugese, surrendered before this savage horde. They afterward returned to their own country, in the valley of the Kuangu River. More than twenty years ago Charles E. Ingham, one of our early missionaries, attempted to reach this people, but after covering less than one-third the distance his carriers deserted, and left him with no alternative but to return. Since that time no attempt has been made to reach this neglected district, until we started, last August, with a small caravan of ten men and two native evangelists.

Four years ago, while in a district five days east of Mbanza Manleke, I met a large caravan bringing the infamous rubber tax to the State post. They had come from the borders of the Mayaka country, and were so interested in the Gospel that they begged me to come and make it known among their people. We left home on August

18th. The missionary on whose company I had counted found it impossible to leave his work, so I was compelled to go alone. September 1st found us at Tumba Mani, the State post on the western boundary of the Kuangu District. Wishing to leave the through caravan route to the east, that we might visit the country to the north, we obtained a guide from Kinzamba, the State post two days east of Tumba Mani. At Kinzamba we found a punitive expedition of about one hundred soldiers drawn from all Central Africa. They were in command of a white officer, and were *en route* for the district of a turbulent Mayaka chief

DR. LESLIE'S CAMP AFTER A DAY'S MARCH

who recently had murdered two State couriers. Warned against entering this chief's territory, we traveled two and half days northeast of Kinzamba, when we reached the most easterly out-station of Kifua, one of our American Baptist Missionary Union mission centers. Thence returning through the fertile valley of the Mbombo, we passed through numerous small villages, telling the Gospel story to all who would listen. Evenings, after the day's weary march through the burning tropical heat, the Christian carriers gathered about the campfire, and we sang the sweet old Gospel songs. The more fearless villagers drew near into the circle of light, the timid remaining in the outer circle of gloom, but quite near enough to catch every word spoken or sung, and often when our invitations were unheeded the singing lured them from their hiding-places.

All the people among whom we journeyed spoke the name of the Mayaka with fear and awe. Nothing seemed to be known of their

language or customs, altho at times we were within a few hours of their borders, but wonderful stories of their numbers and prowess were told us. An abrupt descent of about one thousand feet brought us again to the main caravan road, which we followed two days to the east. No villages were seen, but numerous well-beaten cross-paths indicated a considerable population in that region which is occupied by a tribe called the Zombos, said to be no less fierce than the Mayakas. A Mayaka chief not long since, wishing one of our missionaries to visit his territory, sent as a pledge of safety his tall hat, the sign of his chieftainship, among the other decorations of which were eleven human ears—grim symbols of his power and glory.

Many towns in this district had been entirely deserted, the people having crossed the Portuguese boundary, a few hours to the south. At one place about forty grass huts, recently deserted, were seen, hideous fetishes solemnly guarding their doors. Some petty palaver with the Kongo State official was responsible for this exodus, the people choosing to be houseless, homeless, and hungry in preference to the justice (?) they would probably have received. The beginning of the fourth week found us really on the border of the coveted country, and we camped just beyond the spot where the State couriers had been murdered, freshly cut young trees used in blocking the path indicating the place. For several days we had bought no food, owing to the absence of people along our road; so when the guide told us of a Mayaka village only an hour ahead, we sent him with one of the evangelists to purchase needed supplies. Comparative safety exists along the caravan route, but danger awaits the stranger who leaves it in this district. The people were on the alert, having heard of the coming of the punitive expedition; so, as we afterward learned, every path was guarded by armed men secreted in the tall grass and jungle. When the evangelist and guide turned aside to enter the village, they were surrounded by an angry mob of armed savages, and detained while the women hastily carried what provision they could gather into the large baskets on their backs to places of safety in the jungle, dragging pigs and babies with them in their flight. When the men tried to explain that they were of a peaceful expedition *en route* to explore the territory south of the Portuguese boundary, they were derided and charged with being State spies. They tried to buy food, but it was refused, and they were hurried back to the main path.

All that night we heard the beating of the alarm-drums far and near, calling the warriors to arms to resist the invasion. To retrace our steps would have confirmed their suspicions of us; so we decided to go forward, altho our guide utterly refused to accompany us, and some of our own men were trembling with fear. With orders to march in close file, without sign of fear, we left the State path for the one where the men were hostilely received the night before. All was

deathly still; not a sign of human occupation appeared till we turned to cross the ravine, beyond which, hidden among the trees, lay the village of the great chief, when all but naked warriors from behind us called loudly to those before, guarding the village, warning them of our approach. Leaving the carriers, I returned, unarmed, to parley with these fellows, while others came thronging up from the ravine, armed with fearful-looking knives, spears, bows and arrows, and guns. I explained to them that I was not a State officer, but a traveler passing through their country to the south. They were first convinced that we were not government people by our not speaking the "pidgin" Fiote used everywhere by State men. To our great delight, these people spoke a dialect so similar to our own that we found no difficulty in communicating one with another. They volunteered to show us the way, and conducted us to a then deserted village some distance farther on. They sold us some food and gave us much more. We passed on through other villages, encountering the same armed opposition, but usually receiving overtures of peace and friendship before leaving.

After following a path to the southeast some distance, we retraced our steps to the village where we were first received, since the route we wished to follow lay to the southwest. Here we pitched the tent. The women were slowly returning to their deserted homes with their possessions. That night the people gathered and listened most attentively to the Gospel message as told by the native evangelist and myself, and were greatly interested in the wonderful salvation of which they were hearing for the first time. A remarkable degree of confidence in us was manifested by their taking medicine internally—a thing we have never known in a Kongo tribe until the white man has been many months, sometimes years, among them. The following morning, after traveling some distance toward the southwest, we came to the village of the great chief Nlele, who received us in a friendly manner, exchanged presents, and afterward took medicine, as also did such of his wives and children as were needing medical attention. He sent guides to take us to the confines of his territory, beyond the Portuguese boundary. This great tribe, ruled over by a number of powerful chiefs, extends at least seven days from north to south. The Kuangu River lay still four days to the east of us, beyond which this tribe extends an unknown distance.

We had just recrossed the Benga River, which divides the Mayaka from the Zombo country, and were climbing its almost perpendicular bank, when an angry mob began to gather at the top, some of whom descended to interrupt our ascent. Many of them were too intoxicated to listen to reason, and declared that we were "Bula Matadi" (Kongo government) come to enslave them and carry off their goats and pigs. Already they were hindering the heavily loaded carriers, so the evan-

gelists and myself pushed on ahead to clear the way. On our reaching the top the storm burst in all its fury; we were in the midst of a howling mob of about two hundred demoniacal savages. To try to talk with them was like talking to a tornado; our voices were utterly lost in the uproar. They tried to turn us back, but we persisted in going ahead; so they crowded us from the path, compelling us to push through the tall grass to a point beyond the town. After having held the mob at bay till the carriers had passed, the evangelists and myself found ourselves isolated and forcibly detained. But for the bravery of two of their number who made a way for us, literally dragging us by the wrists through the infuriated crowd, we do not know what might have occurred. They said that the Portuguese government had advised them that they were at liberty to kill "Bula Matadi" men if they came to their villages.

Messengers hurried ahead by another road, alarming all the villages that lay in front of us; so we were driven from village to village, until evening, when, utterly worn out with the weary march of more than ten hours, we were seeking a quiet spot for the camp, hoping for rest after the nerve-racking experiences of the day, when another large town vomited forth its mob of drunken savages, more bent on plunder than those met earlier in the day. I had personally to wrest my gun from the hands of the stalwart young chief who was taking it from a carrier; he struck me, but gave up the gun. I had several times to rescue our one precious bale of trade cloth, the only thing that stood between us and starvation. They harassed the caravan on every side; the carriers, weak and weary after the long, hard day, were beaten with cruel blows. When they began to fall and lose their loads, I gave the order to halt, pilethe loads in a heap, and surround the same. I then insisted that the chief withdraw his men, in order that we might talk the palaver, which he did. Unable to come to a satisfactory understanding, he and his advisers withdrew to summon the adjacent villages. Realizing that darkness would add to the confusion, the carriers were hastily despatched off for fire-wood, and we had a great fire blazing when in greater numbers they began to return. On the one side was our little band, on the other glared a savage horde. Humanely speaking, our chances seemed rather small; but the presence of the Christ was very real, and we knew we could trust the outcome to Him. After a time a fine-looking boy of about seventeen came with two older men and stood near us, joining with the crowd in their taunts and threats. As we sat unmoved in the midst of this danger, "writing up" the day's experiences, the boy's heart seemed drawn to us, and he came and discussed the situation, and became convinced of our harmlessness. He then tried to convince the crowd of the same, but his voice was drowned in the howl of derision that greeted his efforts. We then learned that he was the son of the great Zombo chief, Saka. At the

command of a leader who stood near us with a drawn blade (a long, cruel-looking knife), the crowd fell back, enlarging the circle sufficiently to admit the presentation of all guns. The chief's son spoke: "*Sika! Vonda!* (Shoot! Kill!) The white man has no fear! See, he laughs at you! Kill the white man! Then kill me—me, the son of the great chief, Saka!" I sat smiling back at the fierce glare of a hundred eyes, glittering behind the guns, but feeling quite serious, and wondered which of them would first discharge its charge of small stones and iron scraps at me and where it would strike, and almost imagining the pain as one fellow, foaming with rage, came a step

THE MAYALA COMMITTEE GIVING A RECEPTION TO DR. LESLIE

nearer, with his gun aimed at my chest, his right hand making the gripping motion of pulling the trigger. Several times it seemed as tho the end had come, but something restrained.

Afterward there came a lull in the storm, and we had our regular evening service. The singing brought quiet, after which we read and expounded a passage from Luke, prayed, then sang again. It was nearing midnight, and many of the mob had left, after assuring us that there was no way of escape; so we lay down utterly exhausted, some to sleep for a few hours, others of us to toss and turn, starting up at every strange sound. I was aroused shortly after four o'clock by the chief's son, who, with some other men, had stayed to guard us through the remainder of the night. They had promised to put us on the through caravan route the next morning. The carriers tried to get away before the crowd should gather, but before I had swallowed a cup of coffee they had again surrounded us, and were still in a very

ugly humor. One rather venerable old chief came to me and said, in no very peaceable manner, that white men were not allowed to pass that way, and insisted that I should return. Finally, when we stood out for continuing our journey, he said that they had a law that if a stranger came into their country he must give them a handful of powder and a few bullets—a pledge that he would never return, and if he did they were at liberty to kill him. As the pledge demanded was not forthcoming, the chief's son took the powder-horn from his belt and a few round pebbles from his wallet, and gave them to the old man; but in spite of his receiving them, the crowd blocked the path, and still sought to plunder the caravan. With the help of a few of the more friendly, we protected the caravan and forced our way slowly along the path until at last we left the mob behind us. Our young protector and one of his men accompanied us an hour or two till we came to a deserted market, beyond which they could not be induced to go. Giving them as large a present as we could afford, we were pressing forward alone when challenged by two sentries, who hurried forward to alarm the towns in front. We soon found ourselves in the midst of another mob more furious than the last. Coming up close to us, they threw sand and dirt into our faces with such force that we were almost blinded. They beat and ill-treated the carriers until they staggered along, half insensible under their loads. No overtures of peace would they accept, and all further progress seemed quite impossible and our liberty at an end. Just when things seemed most hopeless a native trader from Makala, the post of the Portugese resident, six days distant, came up and addressed us in Portugese. One of our men understood a little of that language, and in it explained to him our difficulty. (His explanation could have been made very much better in their own language, but diplomacy preferred the foreign tongue, and it gave the trader an interest in us, so that soon he was advocating our cause, and so far prevailed that the mob agreed to allow us to return unmolested.) But we refused to retrace our steps, which further infuriated them; they seemed determined to kill us. We sat down on our loads and waited for their wrath to vent itself upon our devoted heads or else cool down, while the native trader and the evangelists had further conference with the chiefs. Finally some consented to our being allowed to pass, and again we forced our way through opposing forces. Once when four men stood shoulder to shoulder across our path, with guns raised and fingers tightening on the trigger, and vowing if we sought to pass them they would instantly kill us, their savage, determined faces made it look as tho they would probably do as they said, my boy, Mavambu, ran in front of me to protect me from their guns. I wished to photograph some of these mobs, but the carriers begged me not to attempt it, so I desisted. This was the last armed opposition that we met; but so great had been the

nerve strain that the beating of a drum, the firing of a gun, or any unusual noise in the villages through which we passed, brought back the anxious looks to the faces of the men, and great was our relief when, five days later, we reached the English Baptist Mission Station at Kibokolo.

From Kibokolo we made another effort to penetrate the Mayaka country, this time at a point three or four days to the south of that section which we had already visited, but only one-half of my carriers could be induced to make the attempt. Other carriers were obtained in the neighborhood, but when ready to start the chiefs of that district forbade their taking the white man into that region, fearing that it might disturb their rubber trade. We had seen many caravans daily going in to trade for root rubber, which is very abundant in that section. Each man carried under his arm a fetish to help him drive a sharp bargain, also to protect him from "the terror by night and the arrow that flieth by day." This edict left us no alternative but to return to Banza Manteke and await the next dry season (for already the rains had begun), when we hope to return to the Mayaka country with all that is necessary for the opening of a permanent work among that people.

One more week and we were at home, thin, tattered, and torn, having tramped over six hundred mountain miles, but "not much the worse for wear." The carriers were sure that they would never again have seen home and families but for the Heavenly Father's protecting care.

A CHRISTIAN VIEW OF MODERN JAPAN

WITH SOME OBSERVATIONS ON THE VIEWS OF LAFCADIO HEARN AND OTHERS

BY REV. GEORGE E. ALBRECHT, D.D.
Formerly Missionary of the American Board at Kyoto

Not a few tourists, charmed by the natural beauties of Japan and by the winsomeness of her people, declare Christian missions among such a gifted and accomplished people unnecessary. Some writers, both Japanese and European or American, maintain that the West is more a source of danger than of benefit to the Mikado's empire. It is claimed that Japan has within itself, in its history, its art, its religions, its national spirit, all it needs for its best development. They say that the Christian religion is not necessary, and that it is, moreover, not adapted to the Japanese.

Many people, no doubt, have underestimated Japan. A yellow skin has been taken as a badge of inferiority; a Mongolian could not possibly be the equal of a Caucasian. Japan, as a non-Christian nation, was "heathen," with all the opprobrium usually attached to this word.

Such an estimate certainly did injustice to Japan, as it does to a great portion of the Chinese. Japan had a highly developed civilization long before coming in contact with Western nations. It has always had artists, scholars, statesmen, saints, worthy to stand side by side with the great of Western nations. There is no need for underestimating this people in order to find a right and sufficient motive for aiding them with the Gospel of Christ.

The fundamental difference between Eastern and Western civilization lies in the estimate of the individual. It is no doubt true that individualism has been carried to an extreme in the West, but in the East the individual has been buried in the community. Lafcadio Hearn, in his "Japan: An Interpretation," shows very strikingly how the whole life of Japan is based upon the principle of communalism. The individual is sacrificed to the family or to the clan. The son is obliged to marry the woman provided for him to perpetuate the family name and the family cult. Personal choice does not enter into consideration. Concubinage and frequent divorces have been the result. Woman has had no rights—"throughout her entire life she has been in tutalage." Most minute sumptuary laws formerly regulated almost every detail of life. No individual freedom existed, personality was suppressed, the people were cast into one and the same mold, a uniform type of character was established.

This communalism, with its related sacrifice of the individual, is breaking down since Japan has been drawn into competition with the West. In spite of all its frugality and industry and skill, Japan is handicapped in all industrial competition with America and Europe. As Lafcadio Hearn truly says, if the future of Japan could depend upon the high courage of her people, there would be no cause for alarm, but more than that is needed for industrial competition. "It must depend upon the intelligent freedom of the individual," and to secure this "she will have to strive against the power of her phantom past."

Right here is the opportunity for Christian missions to influence the present development of Japan. This transition from the communalism of her past to a wholesome individualism is fraught with danger. The old restraints are giving way, the old systems are disintegrating. In the place of family production, with its beautiful relations between master and workmen, has come the factory, with its accompanying tenement life. Labor is bought as a commodity in the open market, and the misery, especially of women and children, laboring for a pittance of five, and even three, cents a day, calls for the attention of both the legislator and the Christian reformer. Among the small farmers also, even in the remote country districts, there is much suffering and latent dissatisfaction. In some districts he is in danger of being crowded out by the larger landowner. The ten-

dency of the people to crowd into the large cities brings problems similar to those in Western countries. Socialism is gaining ground, and has had to feel the restraining hand of the government.

It is useless to mourn over the passing away of the former patriarchal system. It no doubt had its advantages and charms, but no system that reduces man to little more than a machine, that suppresses personality, and hinders the free development and the free action, within certain limits, of the individual, can abide. Man is not made for servitude, even of the most benevolent form. The Japanese, no less than his Anglo-Saxon brother, must work out his noblest manhood in the midst of the antagonistic forces of modern life. It is the work of the Church of Christ, on the one hand, to inspire him with the truest ideal, and to aid him in an ever-closer approach to it, and, on the other hand, to restrain the forces of selfishness that would prey upon him, and would use him as a tool, not as a brother. And the Church of Christ must likewise aim constantly at the bringing in of the ideal state of society, the Kingdom of God. Both the individual and the community must be in the mind of the Christian reformer. Missionary work in Japan includes in its sphere the sociological problems confronting the people.

There is no inherent or inherited force in the Japanese nation that can solve this problem. The people, no doubt, have been trained for ages in submission, but to endure the hardships arising from the new situation is not to solve the difficulty. It also remains to be seen to what degree the long-suffering and sacrifice of the people will extend under the new régime of greater freedom. The aristocracy of wealth will hardly call forth the unquestioning submission and loyalty which every Japanese was wont to give to the ruling classes.

It is true, the former patriarchal system "required the duty of kindness from the master" toward his dependants, but practise and precept certainly diverge greatly in these latter years. Buddhism, with its doctrine of pity, has not touched the heart of the people. The cruelty of the driver toward his overloaded draught-horse is of the same kind with the complacent indifference with which spectators stand by while a coolie makes fruitless efforts to drag his heavy load across some hard place. Where life had no value, so that not infrequently the *samurai* tested his blade on the necks of his peasants, satisfied only if the head rolled off at the first stroke, it is not strange that the employer, under the new system, has regard only for the amount of profit he can squeeze out of his employees.

A new principle, a new force is needed for the regulation of the new relations that have arisen. The consciousness of his accountability to God, and the acknowledgment of his employee as his brother-man, will not only curb the rapaciousness of the modern employer, but will prove a sufficient safeguard against the serious

industrial danger which threatens Japan. Not every missionary can be, nor need be, a sociologist; but modern missions have a broader scope than the snatching of individuals out of the stream that bears down to destruction. They are to stem the downward current, and turn it upward toward Christ and God.

With the passing of old Japan the old religious standards have passed away. Here too a new force is needed. It is the fashion with some Japanese writers, like Prof. J. Nitobe and Mr. K. Okakura, and with not a few men high in official positions, to represent the Japanese spirit of loyalty (*Bushido*), the ancient precepts, or spirit, of knighthood, as sufficient for all the ethical and religious needs of modern Japan. Mr. Okakura finds the entire cause for the awakening of Japan and for its modern progress in three schools of thought: the *Kogaku*, or School of Classical Learning; the Oyomian School of Practical Philosophy, and the Historical School, reviving in the minds of the *samurai* the former glory of the Mikado.

It would be unfair to deny to these schools, or tendencies of thought, or to *Bushido*, a real force in shaping the mind and the whole life of the Japanese nation. But only self-glorifying nationalism can deny that it was the contact with the West, both in its beneficial and in its detrimental aspect, that called forth into action the latent thought, or sentiment, of Japan. Without the coming of the West those schools of thought would have remained comparatively barren of results. Certainly they did not produce what Japan needed most: the freedom and the development of the individual. Without this new conception the Japan of to-day could not be.

Bushido likewise contains many noble elements. No one has pictured them more charmingly attractive than Professor Nitobe in his dainty little booklet "Bushido, the Soul of Japan," and in his contribution to Mr. Stead's massive volume "Japan by the Japanese." But a gentle breath of critical consideration disperses his ideal representation as the south wind scatters the delicate blossoms of Yoshino or Arashiyama. The real *Bushido* was far different, and its defects are apparent. It knew nothing of humility, that foundation of all truly noble character, while it put no check upon the ruthlessness that sacrificed whole families to the whim of a ruler, nor did anything to bridle the erotic passion of the warrior, that led him often to the most shameful indulgences. Truth for truth's sake was not known, the Confucian maxim that the injured and the injurer "can not live under the canopy of heaven" was made a sacred obligation, large classes of persons were ranked as outside the pale of humanity, counted officially with the numerals applied to animals. The loyalty, the patriotism, the dauntless courage, the progressiveness of the *Yamato-damashii* deserve admiration; but *Bushido*, always defective in its ethics, certainly "lacks in the requirements of a twentieth century ethical code." It has an

"unmistakable taint of feudalism and barbarism," the fearless admission of Professor Ukita and other Christian Japanese. The statement of the military correspondent of the London *Times*, that it incorporates "all the greatest teachings of Christianity," certainly betrays a marvelous ignorance of both *Bushido* and Christianity. Surely no one could imagine the thirteenth chapter of First Corinthians to be begotten of the spirit of *Bushido*.

Modern Japan has a gigantic task to perform—the modernizing of its national life. For the political problems involved the sagacity of its leaders and the unfaltering, all-consuming devotion of its every subject will probably always suffice. For the salvation of the Japanese men and women and for the solution of these industrial and ethical problems it needs a new force. Some of the foremost Japanese leaders recognize this. That new force, which old Japan did not know, is the spirit and power of Christ. God, the Supreme Ruler and Father of all; man, made in His image, endowed with Godlike capacities, free to mold his own destiny—these are the fundamental truths which Japan must accept, which must become living forces in the empire. All that is best in the life of old Japan, including its "ancient obligation to the family, the community, and the government," which the late Lafcadio Hearn claims as insurmountable obstacles to the spread of Christianity, will find their place in this new Christian life. Its old defects removed, or at least greatly lessened, its old virtues enobled, its whole life filled and animated with the spirit of Christ, Japan will fulfil its God-given mission to be the Light of the East.

HOW TO INTEREST CHILDREN IN MISSIONS

SOME SUGGESTIONS FOR THE MISSION BAND LEADERS

BY MISS KATHARINE R. CROWELL

As one scans the long list of missionaries who as boys and girls gave themselves to the cause of missions, and are now doing splendid work on the field, one wonders whether the Mission Bands and Junior Societies of to-day, with their increase of knowledge and improved methods, will show results at all in proportion.

Probably they will in the number who will go out as missionaries. Certainly they will in the army of warm supporters of the work at home. By making real to the minds of boys and girls the countries erstwhile known as "heathen," and the joys and sorrows of the people who live in them, the Mission Band Leader awakens a sympathetic interest, which, ever deepening through the years, shall help to hold to its proper place the study and love of Christian missions.

Many are the ways by which the boys and girls of these far-away lands are made to live before the eyes of the boys and girls at home—

by maps and pictures, curios and stories; by travel clubs and question matches; by games sometimes, for the wise leader knows that the deepest earnestness may go hand in hand with the most bubbling merriment; she even plans for a little fun now and then, for the brighter the meeting the longer will it be held in memory.

Every one who has anything to do with children knows that the best way to interest them in any subject is to give them *something to do for it.* This never dismays a good leader; it is, on the contrary, her delight to give them things to do—or would be—but, alas! for her, her children are in school, and "doing" to such an extent that they, their mothers, and their teachers are already bordering upon a state of nervous collapse. When the leader asks for the hour of the meeting—once or twice a month—with a little extra time for the "doing," she hears in reply: "His lessons"; "her French"; "he must spend that particular hour in the fresh air"; "her music"; "her dancing-class, you know." The leader does know. She also knows the deep and lasting benefit to be had from *her* mission band hour, so she perseveres, and in time—tho she sometimes fears that it may not be until eternity—has her reward.

Some Attractive Plans

The missionary career begins with the Cradle Rolls and the Baby Bands, made up of the tiniest tots—too tiny oftentimes to know of their membership. They pay their "dues," however, being guided by father's or mother's hand to the wee mite-chests. Of course, in these early days the Band is a means of grace, principally, to the father and mother, but the little people gradually take in the lessons of unselfishness and interest in others, and when they have reached maturity they can not remember the day when they did not belong to a Mission Band.

From the Cradle Roll they move on to the Missionary Kindergarten and to the Junior Society, or Mission Band, or Brigade, or Club. Somewhere along in these latter days occurs the metamorphosis from "Children" to "Young People." The day and hour of its arrival can not be foretold with exactness, but it is sure to come, and when it comes the leader is well aware of it.

Generally speaking, the next move into the Senior Society is a wise one, altho in some cases much is lost by it, for under the right kind of a leader more may be gained in missionary experience as the oldest members of a Mission Band than under a poorer leader as the youngest members of a Senior Society.

The Mission Band Leader generally has under her training boys or girls from nine to fifteen years of age. For them a year's study of some one country gives perhaps the best results. "A year's study," however, may mean fifty-two sessions or eight, according to whether every Sunday afternoon is at their disposal, or the missionary season

comprises one meeting a month from October to May. The fewer the meetings the more careful must be the planning.

Suppose that a Band has a membership of forty, and is limited to eight meetings. Then there may be five standing committees, with a different chairman for each of the eight meetings. These committees include :

(1) Music (five members).
(2) Bible-readings (three members).
(3) Decoration and Souvenirs (five members).
(4) Refreshments (five members).
(5) Program, including committees on Papers, Maps, Pictures, Curios, and Mottoes (three members in each = 15).

These committees include thirty-three members, leaving seven for an Emergency Committee, who may be called on for any extra service or may constitute an absentee squad.

Suppose that Japan is the subject to be studied.

Committee No. 1 will practise hymns for the devotional exercises, will give as a solo the Japanese lullaby, and in concert the Japanese National Hymn.

Committee No. 2 will get from every member Bible verses with which they have been familiar as long as they can remember. From them the committee will, perhaps, make an acrostic upon "The Redemption of Christ," which is to be the foundation truth of the coming Christian Church in Japan. (This concrete example of texts—known to them from babyhood, which thousands of Japanese boys and girls have never heard—is better than the vague statement that the Bible is unknown.)

Committee No. 3 will decorate the room with flowers or otherwise, and provide, for souvenirs, little flags (red disk on white ground), or paper umbrellas or fans.

Committee No. 4 will furnish refreshments (Japanese or plain American) for the social half-hour which follows the meeting.

Committee No. 5 will arrange programs, which should include at various times map-talk, papers, discussions, recitations, tableaux, to be carried out by members of the committee or of the Emergency Committee. A "picture gallery" may be arranged, a "loan collection" of curious secured, and appropriate mottoes prepared—*e.g.*, Verbeck's "I like to work silently." For this purpose gummed letters can be bought, thus saving the precious time.

Before and behind, around and underneath every committee stands the Band Leader, ready to suggest, aid, and encourage, always remembering the value to each member of thus "taking part," but never forgetting that the meeting, *as a meeting*, is to be kept up to high-water mark: the Standard being borne ahead, while the ranks come up to the Standard.

"*Rather hard on the leader?*" Well, yes, perhaps so, if she looks at it in that way. But she doesn't. She thinks, rather, of the resultant enthusiasm of the Band, for every member is "doing," and doing her best every time. Do not misunderstand and do not forget that the boys and girls are in school! The leader does not forget it. She remembers it even in her sleep—the reiterations of the mothers during her waking hours insure that; but here is where her careful thinking and planning tell. Not one of the forty members has more to do than she can do easily—if only her interest is at white heat.

When the year is over the Band *will* know something about the country studied: they will know that the boys and girls there are boys and girls of like passions with themselves, and very much like them, save that they are not so happy. And if Committee No. 2 has done its work well, it will be seen why they are less happy, and the Band will feel, as they never have before, that having themselves freely received, it is their great gladness to freely give, for nowadays the leader says with her Band: "We JOYFULLY receive the Word of Christ, bidding His people go into all the world and make disciples of all the nations."

Another Way

That is one way. But sometimes the leader strives not for detailed knowledge of one country, but a comprehensive look at many. For this, perhaps, nothing is quite so good as a Travel Club. There are many ways to conduct it. For the younger children it is made realistic by means of excursion tickets, parlor-cars with porter and conductor, ocean steamers (made of chairs), etc. The older boys and girls naturally think these devices suitable only for "kids," but greatly enjoy a personally conducted tour upon more self-respecting lines; as, for instance, when half the membership, with the leader as a guide, "travels" in China, keeping note-books, bringing home curios, and arranging the room for the meeting to represent a time of special interest—as, the "Feast of Lanterns," or a street in a Chinese city, giving every possible typical sight. At this meeting they tell their experiences, being all the while exposed to a merciless "quiz," which they had expected, for while they "traveled," the other half "stayed at home," quietly reading up for the quiz.

The leader wants her Band to know something of the devotion and heroism of missionaries, and in a "biographical year" they learn this, and more, for somehow in studying these inspiring lives, which are like a tonic to their own characters, they come to have a deep compassion for those to whom the missionary's life was given. There is endless variety in the methods of this biographical study, and there is no surer way "to interest boys and girls in missions"; only, to be successful, the leader herself must be on fire. The study then becomes of absorbing interest, and is, perhaps, of all others, the

most likely to lead to the consecration of one's life to the mission field.

The leader of to-day is happy in having as coadjutors in her work bright and attractive missionary periodicals, and she counts it among her privileges that she may help to foster in her boys and girls a love for the children's paper, which will make natural and necessary the reading of the "grown-ups" when the time comes. Therefore, for one year she transmutes her program committee into an editorial staff. "Leading articles," "associated press despatches," "personals," "anecdotes," "poetry," "book notices," "reviews," are all to be "edited"; also, critics and judges are to be appointed. The source of supply is their own magazine, but it is understood that other missionary periodicals of their church may also be tapped. One item from the daily press having a missionary connection is asked for from each member.

At the meeting the various members of the staff tell or read what has been collected from the magazine for their departments. The critics pronounce upon the completeness, or otherwise, of their articles. The judges assign an award of "honorary mention" to the best "current events" item, and also to the best solution of puzzles when the magazine contains them.

Fascinating Missionary Books

One thing more is essential. Her boys and girls *must* come to a realization of the fact that of all reading the reading of missionary books is the most fascinating.

But how shall they realize it? By reading the books, of course! But delight in this reading being an acquired taste (boys and girls seem not to have been born with it), how shall she help them to acquire it? Many people like to solve puzzles, and to some it adds zest to receive a prize for correct solutions.

So the leader makes some puzzles, and on a day finds gathered about the long-drawn-out extension table in the church parlor sixteen girls from her Band, none being over fourteen years of age. On the table are missionary books *galore* and the puzzles, answers to which will be found in the aforesaid books.

Time: 2:30 P.M. Prize: a new book for the Band Library. The books are vigorously attacked. There is a common "pool" for ideas, and the glimmer of an answer which one girl finds may light up the question for another. Sometimes, as the searching of books goes on, the whole story suddenly stands revealed as in a flashlight. Excitement waxes. The leader stands by longing to help, but nobly resisting the temptation, for the prize has been offered upon the terms "No help." She has seen that necessary books, and none that are unnecessary, are taken from the library. That is all—no! she *does* tell

them when they are "hot," and, perhaps, when they are *very* "cold." Now and then, by a suggestive question or two, she sharpens their wits, and she encourages them all the time, but she *tells* them—not a thing.

So it goes on; pages are eagerly turned, delightful discoveries are made now and again, until, when the time comes for closing, every puzzle has been conquered, every question answered—*save one.* "Who called slavery the heart-disease of Africa?" Who? *Who?* WHO? But shall the ship go down in full sight of the harbor? Never! So some valorous ones remain. The answer is found in "Tropical Africa," and the prize is won.

One afternoon of pleasurable puzzle-guessing or conundrum-solving does not immediately produce sixteen fully fledged lovers of missionary literature any more than one swallow makes a summer. But when one sees an unmistakable swallow, one does not doubt that summer is on its way; and the leader does not doubt, either.

Time and space forbid mention of the varied uses of map and picture and question; for Band Leaders are born, not made, and the born leader does not tire, nor does fertility of invention forsake her.

The leader also trains her boys and girls in giving money for the work of missions. There are still some Bands who "raise money for missions" by ways good and bad. But fairs, suppers, and "entertainments" seem to be dying out. Let none drop a tear for their passing! Happy is that church that knows them not, and there are churches where one would almost look for the walls to fall if the "money-changers" gained an entrance.

The best leaders to-day encourage their Bands in earning, saving, or paying regularly and proportionately from an allowance for missions, believing that better is the (possible) little that a systematic Band gives than *many* dollars and fairs therewith.

In the donation of the money the leader uses, as stepping-stones to the larger giving of the future, "special objects," of a kind which appeal to the warm sympathies of children—kindergartens, children's hospitals, orphanages, are some of these. She thinks of them as stepping-stones only, and aims so to bring before her boys and girls the whole grand missionary enterprise, as a whole, that the very grandeur of it shall inspire them to give of their money to the point of sacrifice, for anything less would be unworthy. To accomplish this she helps them to love "missions" with all their hearts. Later they will see that in the golden cord that binds the whole round earth about the throne of God there are three strands, which we call "local," "home," and "foreign" missions, and that this means that to some of them will come the call of Christ to work for Him at home; some will hear Him calling to service in hard places of their own country; while others will go to lands far away.

REV. ANDREW MURRAY, HIS WIFE, AND DAUGHTERS

Dr. Murray is the famous author of many devotional books. He is pastor of a Dutch church in Wellington, founder of a college, and founder of the South Africa General Mission. Mrs. Murray died recently

THE SOUTH AFRICA GENERAL MISSION

BY W. SPENCER WALTON, DIRECTOR

Thousands of God's children all over the world are to-day praising God for blessing received at the Keswick Conventions for the deepening of the spirituallife. Eternity alone will reveal what God has wrought in the lives of many through the ministry of His consecrated servants, who, at these conventions, minister to souls the precious things of Christ.

My first visit to that convention was when the late saintly Canon Battersby last presided. Sitting next me at breakfast in the vicarage was one at that time little known in England, tho well known in South Africa—Rev. Andrew Murray, whose books, "Abide in Christ" and "With Christ," etc., were just beginning to wield their mighty influence. A friendship commenced at that table which ripened and deepened. The invitation given there to come to South Africa was God's seed planted by His servant, and eventually bringing into life our present mission.

In the autumn of 1887, at a missionary convention, Mrs. Osborne (now Mrs. Howe), from South Africa, had come to speak. On the last evening meeting, as I entered the door of the hall, a letter on the floor attracted my attention; it was addressed to me, and from Mrs. Osborne, asking would I take this as God's call to visit South Africa? Some months of deep exercise of soul followed. The matter was laid before Mr. Hudson Taylor and Mr. Reginald Radcliffe, and much prayer went up to the Throne. One evening I cried to God to reveal unmistakably His mind. Taking a book from the mantel-piece, I read:

O Lord, I am like a little child, knowing neither the beginning nor ending of my way; but Thou being a wonderful Counsellor, I think it only my wisdom to be advised and ruled by Thee. O show me, then, always Thy ways in all things even in the least, that I may never miss to do Thy work in due season and due order. Make me such a faithful steward as not to go an inch from Thy will, but on all occasions to act and suffer according to Thy good pleasure.—BOGATZKY.

A great rest filled my soul. I now knew I had God's mind about South Africa. Some words of Rev. C. G. Moore came to my mind with fresh power—"When you know that God has called you unto

SPENCER WALTON CROSSING THE KOSI RIVER, BRITISH AMATONGALAND

fellowship with Himself about work for Him, go forward." Money began to come in for my fare, and on June 15th I sailed for South Africa in the good steamer *Athenian*.

The Cape Town ministers held a meeting of welcome, and arrangements for a month's meetings in Cape Town were soon made. Beginning in the small Y. M. C. A. Hall, we soon had to move to the large Metropolitan Wesleyan Church, and "signs following" convinced us of God's presence and power. Hundreds of souls were saved, backsliders restored, while God's children were led unto the rest of faith and the fulness of the Spirit. The large exhibition buildings were taken, but hundreds were still turned away. The revival continued through the colony, missions being held at Wynberg, Simon's Town, Stellenbosch (principally for the students), Wellington (the home of Andrew Murray), Robertson, Worcester, Touse River, Kimberley, and

A ZULU CHIEF AND HIS COUNCILORS

Grahamstown. In all these places we rejoiced over the mighty works of God.

Mrs. Osborne and Mr. Howe, who had been carrying on a quiet but fruitful work among the sailors in Cape Town and soldiers in Wynberg, offered to transfer this to me, after consultation with Mr. Andrew Murray, who strongly advocated the founding of an interdenominational mission, promising to be the president. I sailed on October 17th for England to interest the British Christians in the work.

With a map of South Africa before me, and all the information that I could obtain, I marked out untouched, unevangelized districts as spheres where we could build without building on another's foundation—Swazieland especially attracting attention, a country in which God has allowed us to open four stations and to see a real work.

Information, facts, South African needs, etc., carefully condensed in a booklet, were, in March, 1889, laid before such friends as Mr. T. B. Miller, Mr. A. A. Head, Mr. H. W. Maynard, Mr. A. Day, and H. W. Fry, merchants in London, and that evening, in a city office, after prayer, the mission was launched, and named "The Cape General Mission."

It was wonderful how money came in at this time from friends, and, in some cases, from those I had never met. The Christian press took up the mission, and invitations came in to visit centers before sailing again. Cape Town was reached on September 5th, and a few days after, at Mr. Andrew Murray's home, plans were discussed, arrangements made, and our first South African convention held.

Now we have over one hundred missionaries in the field, besides a score of native evangelists. In Swazieland we have four mission sta-

tions and many bright native Christians. In Pondoland we have three mission stations. In Tembuland and Bovanaland we have also three mission stations. In Basutoland we have three native evangelists working with the French Protestant missionaries there. In Durban, Natal, we have two native churches and three schools. Mission stations at Dumisa and Ingogo. Indian school at Phœnix, for we have fifty-six thousand imported Indians in Natal. In Zululand two mission stations have been planted, while in British Amatongaland we have opened two first mission stations in that country. Further north, in Gazaland, we have another station, and even another on the great river, Zambezi. Never in the history of the mission has God so graciously blessed the efforts of our missionaries. Mail after mail brings the news of heathen souls coming out of that intense darkness into the glorious light of the Gospel.

In Johannesburg we have our headquarters in South Africa, the mission hall and offices being a center of activity. Our book-rooms there, native and Europeon, are largely patronized, the sale of native Bibles and texts being about ten thousand annually, besides hundreds of Dutch and English, and up-to-date religious literature. Thus, God has developed this small beginning into a large mission, and extended the work from Cape Town to the Zambesi.

A MISSIONARY AND HIS SCHOOL AT MAPETA, TONGALAND

THEN AND NOW IN THE TURKISH EMPIRE

BY REV. JOSEPH K. GREENE, D.D., CONSTANTINOPLE
Missionary of the American Board, 1859–

With the devoted and eminent missionaries who inaugurated the evangelical work in Turkey, and with many others who have been prominent in carrying the work forward, I have been associated in work, therefore I venture some contrasts between the "then" and "now."

Of the men missionaries whom I have known, and at present recall, forty-one have passed to their heavenly reward since I came to Turkey. These include every missionary who labored during the first period of twenty years—the period of seed-sowing. Of native pastors, beloved, with whom I have been associated happily, thirteen "rest from their labors, and their works do follow them."

My fields of labor have been: Bardezag, to June 1859; Nicomedia, to June 1862; Broosa, to June 1868; Monisa, 1871–72; Constantinople, 1872 to 1884, as editor of three missionary weekly papers and three illustrated monthly papers; and from 1886 to the present time, as city missionary in Constantinople. Three times in forty-six years I have been permitted to visit the home land—namely, in 1868, 1884, and 1894, and on the occasion of each visit I was enabled to give my whole time to visiting the churches and associations, especially in the Western states of the country.

The remarkable progress of the evangelical work in European Turkey and Asia Minor since 1859 is shown by the following figures:

	1859	1902
Pastors, preachers, teachers, helpers	156	1,003
Churches	40	136
Church-members	1,277	14,901
Adherents (estimated)	7,000	52,746
Average congregations (estimated)	50,000	411,450
Colleges for young men	....	8
Colleges for young women	....	2
Boarding and high schools for boys and girls	2	30
Common schools	69	405
Total pupils	2,742	22,106
Sunday-school pupils (estimated)	5.000	32,610
Native contributors (estimated)	10,000	98,999

The colleges are: Robert College, Constantinople; Anatolia College, Marsovan; Central Turkey College, Aintab; Eophrates College, Harpoot; Saint Paul's Institute, Tarsus; Apostolic Institute, Konia; International College, Smyrna; Collegiate and Theological Institute, Samako; American College for Girls at Constantinople, and the College for Girls at Marash.

The total does not include Robert College nor the schools at Tarsus and Konia, which tho one in aim with us, have been independent institutions.

In a review of the past forty-six years, in spite of many lost oppor-

tunities, I see special cause for rejoicing. In many places the children and grandchildren of the early Protestants have come to take the place of their parents in witnessing for Christ. There are now in Turkey not a few evangelical churches, so long accustomed to govern and sustain themselves that they would survive, even if there were no missionaries in the land. We have four model translations of the Bible, made by missionaries, with the aid of native scholars. The missionaries in Turkey have now that distinct lead in the work of higher education in the principal cities of the land. In educational lines, and in the change of the religious views, the general influence of the evangelical work is felt throughout Turkey.

We rejoice that we have, at last, the governmental permit to erect in Pera, the European quarter of Constantinople, a house of worship for the Evangelical Armenian Church (the first in the land), organized fifty-nine years ago. We are now waiting, with prayer and hope, for a like permit to erect in Stamboul a house of worship for the second church, organized more than fifty years ago. With two respectable meeting-houses, with services in English in the two colleges, and with eight regular Sabbath services in Armenian, Greek, and Turkish, we shall be prepared to make a more fitting public witness for Christ in this great city.

There are three things which are desperately needed, and for which we constantly pray: The deepening of the religious life of missionaries; a quickening of religious zeal among native Protestants; an outpouring of the Holy Spirit upon a multitude of persons, who, tho enlightened, have not surrendered themselves to Christ.

If permitted to witness these tokens of the Heavenly Father's favor, I could gladly say:

"Lord, now lettest Thou Thy servant depart in peace."

THE WORK IN COCANADA, INDIA

BY REV. H. F. LA FLAMME
Missionary of the Canadian Baptist Society of Ontario and Quebec, 1887–

The district of Cocanada is situated on the Godavery, twelve of whose mouths empty into the sea. It comprises an area of 296 square miles, and a population of nearly 214,000, distributed in one hundred and six towns, the thriving seaport town of Cocanada being the capital, with a population of 50,000. This is an increase of nearly 8,000 within the last ten years—nearly 33,000 in Cocanada itself in a decade. We have 106 villages in our field. The Gospel is only in forty of these villages, leaving the remainder, sixty-six, without any help.

The division of the population by sexes gives 105,245 males and 108,513 females; by religions, 207,852 Hindus, 4,993 Mohammedans,

and 1,406 Christians, of whom about three hundred and fifty belong to the Canadian Baptist Mission. About 4,600 English papers and magazines have been sent here from the book-room in connection with the post-office crusade. Papers have been sold as far away as Baluchistan, and our city preaching has been so interesting that rain did not hinder nor disperse the people. A circus wagon passing with a band took only a few boys and a naked ascetic, rolling in the dust, holding aloft a new-born babe in a basket, followed by his wife, beating a drum and singing the beggars' song. At the magic-lantern version of the Gospel for the ladies of caste, twelve women and eighteen children were present. Mrs. Woodburne chaperoned me, as I was the only man allowed to be present. The leading gentleman of the town invited me, a mark of great confidence—the highest compliment ever paid me in India.

Our periodical, *The Ravi*, is one of the three weekly papers published in the South India vernaculars. If the experience of the older papers is any guide, it may take our periodical ten years from the founding to attain self-support. Even in Christian countries the necessity for such a paper has been emphasized by experiment. If Christian newspapers are desirable in Christian lands, where the public opinion and the moral standards are largely Christian, surely in a land like India, where the mental condition of the vast population is in a state of flux under the influence of a scientific Western education penetrated with Christian ideas, not always recognized as such, it is very important that the newspaper, the most powerful factor in molding this plastic mass before it hardens into a new set of convictions, should be guided by the maxims of the Sermon on the Mount, permeated with the spirit of Him who taught the true fatherhood of God and the universal brotherhood of man, and who contributed to the world the four unique virtues of love, purity, forgiveness, and humility as no other ever did or could. Those maxims, these gifts, and spirits the Christian is attempting, be it ever so humbly, to realize and perpetuate.

The papers that come by mail, if fresh, are first put on file in the reading-room. This has been renovated during the year with funds provided by the native Christians as a memorial to the founder of the mission, Thomas Gabriel, an ex-telegraph master, who gave up his government post with the prospect of a pension, to work for the salvation of his fellows. The papers and magazines now on file there number forty-seven.

Bundles of papers are sent down to the book-room to be given away to bonafide purchasers, thus preventing the absorption of the papers by the bazaar dealers for wrapping-paper. Many of them are distributed in our street preaching, and through the Christian Endeavor Society. The papers by box have come in such large numbers that it is

impossible to use a fraction of them here, so I have sent out two-hundred and fifty post-cards to all missionaries and Christian workers in this part of India, offering them in one rupee bundles, so as to cover the cost of the freight.

The books have added two hundred and eighty volumes to the free circulating library, which now numbers on its catalogue five hundred and twenty-five volumes. But there are not that many on the shelves, for each book that is given unconditionally is priced so low as to barely cover the cost of freight and handling, and go at once from the book-room to enrich the meager library of some struggling student, or a young man who is starting life with a great desire to read, but with a salary of one or two pounds a month, and a number dependent on him for support. These men, clerks, lawyers, students, government servants, school-teachers, and accountants, Hindu, Mohammedan, and Christian, Telugu, Eurasian, and Anglo-Indian, all join in sincere gratitude to the kind donors of these good books and papers.

We secured Scriptures in Telugu and English for distribution in our fields in connection with Lord Radstock's plan, by which class in England give to class in India (postmen to postmen, police to police), in commemoration of the late queen.

With a band of four preachers, a roll of fine Sunday-school pictures on the Life of Christ, and a few Scripture portions among the pictures, and tracts, we have gone through the streets of the city, and, taking our stands at eight different centers, we have preached regularly morning after morning to the crowds of from fifty to three hunhundred. We will open the picture role, fling it to the breeze at the end of a long bamboo, and tell through the streets the version of the life of Christ. One of us would take the explanation, and would thus hold the people from one to two hours.

The widowed mother of the two Brahman converts went to see them after an interval of five years, and sat down with her two Christian sons, whom she has been bound by her caste rules to consider as dead. She seemed quite pleased with it. Two ascetics, both speaking good English, one of them almost naked, the other with a huge brass collar with five star-points for the sacred fire, came to visit us. I had talks with both of them.

Among the number recently baptized, there are two sons of our late pastor, Jonathan Burder, who are now in the Home for Lepers. Under the peculiar circumstances the Church authorized their elder brother, Josiah, the head master of one of the caste girls' schools here, to administer the ordinance. This he did very impressively, before a large congregation in the baptistry near the church. With the baptism of these lads the last of that family have been gathered into the visible Church of God. Their membership is with the leper church.

A NOTABLE WEEK FOR THE LONDON MISSIONARY SOCIETY

The formal occupation of its new mission house by the London Missionary Society was the occasion of a missionary conference of great interest and importance, beginning February 6th and continuing until February 9th. The Conference was attended by 605 ministers and 997 lay delegates from different parts of Great Britain and Ireland. The meetings seem to have been full of inspiration, and the general moral drawn from the Conference after its close was: "We must not wait for the building of another new mission house before calling the next Conference."

The new building is at No. 16 New Bridge Street. It is a handsome structure on the corner of Tudor Street, and is considerably larger than is now required for the society. Parts of it will be rented for commercial uses until such time as natural growth shall make the whole building necessary for missionary purposes.

The first meeting in the new structure was a meeting for prayer and thanksgiving—at which, by the way, a gift to the society was announced of $50,000 from a single individual, whose name is not to be divulged. At the formal opening, among other representatives of the two other centenarians of the strictly foreign missionary societies of England (the Baptist Missionary Society and the Church Missionary Society) delivered addresses of cordial congratulation and fraternal good-will. Mr. Baynes, the Secretary of the Baptist Society, dwelt on the solid basis of fraternal feeling between missionary societies in the common treasure, where the hearts of all are centered. In this connection one of his sentences rang out clear and strong an appeal to the conscience of every Christian on both sides of the ocean: "If we belong to Jesus Christ, this foreign mission enterprise is not optional or permissive—it is absolute, peremptory. We must be missionary, as Livingstone wrote in almost the last letter before his death, or be faithless to the Lord who died for us."

Bishop Ingham, who represented the Church Missionary Society, dwelt upon the thought of the essential oneness of all the missionary bodies—differences of administration, but the same Spirit; differences of operation, but the same Lord. He showed in a striking way how denominational differences may work together for good. The heathen or Mohammedan people, seeing among the Protestant bodies one name, one book, one spirit, and at the same time different methods of publishing that name, find an evidence of reality and of truth and of freedom from collusion that goes very far indeed to convince their subtle minds. There is a truth here which is worth bearing in mind when discussing the question whether organic union among the missionary bodies would not be fruitful of greater results.

The sermon preached by Dr. R. F. Horton in the City Temple, on the evening of February 6th, was an appeal to adopt Christ's view of missions and live accordingly. He chose the words "Come," "Abide," "Go," as the text of his sermon. His thesis was that without Coming to Christ there can be no Abiding, and without Abiding in Him there can be no Going for Him or with Him, and that, on the other hand, without Going there can be no Coming and no Abiding. "Can we say that we have come to Him, can we say that we abide in Him, and

yet put aside the great commission, 'Go into all the world and preach the Gospel to every creature'?"

The three words imply action. "I came to Jesus and He gave me rest, because He gave me pardon and cleansing, and made me a child of God. But when I came because He told me to come, I heard Him say, 'Come and take my yoke upon you,' and I heard Him say 'Come, and I will make you a fisher of men.' And when I came, the question had to be faced whether I intended to abide in Him, because it appeared that if I did not abide in Him I should be like a withered branch that is cut off and bears no fruit. As Bushnell put it, to abide is an act. We are to abide in Christ, we are not to bask in Him. . . . 'If any man keep My commandments he shall abide in Me.' So then I began to see that abiding means obedience, and the gift of the Spirit results from obedience. And obedience meant 'Go,' for there is the command. If I go not, then I abide not; and if I abide not, I am not in Him. He is going; if I go not, I am not with Him, I fall out of Him. To come, and to abide, and not to go; to come and to abide and not be concerned with that which is His chief concern upon earth—to win the world to Him—it is not possible. If I attempt it, a blight falls upon my life, the Spirit, grieved, departs, the lamp is extinguished, the salt has lost its savor. . . . It is a great thing to come to Christ; it is a great thing to abide in Him, but from His point of view the object of our coming and of our abiding is that we should GO."

Dr. Horton pointed out that the missionary is, after all, the normal Christian, and after illustrating the point by the lives of Carey, Henry, Martyn, and John Williams, he illustrated how those at home can be at the front: the ministers by leading their people into living contact with what is happening in the field—not urging the people to take missionary magazines, but every minister becoming a missionary magazine himself. The Sunday-school teacher can be at the front in this missionary sense by bringing out the missionary bearing of each passage of Scripture. The plain, every-day Christian, who is neither minister nor Sunday-school teacher, he comforted by telling the story of John Williams' conversion. He was a careless apprentice, a boy of seventeen, when his employer's wife saw him going to a saloon one evening, spoke kindly to him, and persuaded him to go to prayer-meeting instead. John Williams was converted that night. "Did not that good woman go that night to the uttermost ends of the earth? Why, the conversion of the South Seas was in that woman's word!"

The interest of the meetings was sustained to the end. Discussion was had upon policy, upon the situation, and upon future plans, and all who came to the Conference went home feeling that they had been in a sacred and solemn gathering which had opened their souls to *feel* missions more than ever before. One of the speakers made use of an expression which describes the missionary situation in other places than among the constituency of the London Missionary Society. "'We have prayed, God has answered, and we have been afraid at his answer!' The task is not too great for us. It is we who have not been great enough for the task. In such a case the words of Dr. Horton apply the world around: "The Church sends her tiny army to the front, and then proceeds to think of something else. That is the cause of failure." Let us hope that the London Society may find a new epoch beginning from this notable Conference.

TWENTY YEARS' MISSIONARY WORK IN KOREA*

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA

Missionary of the Presbyterian Church (North), 1884–

Thirty years ago Korea was, in truth, the Hermit Nation, with all doors tight closed against all outsiders. Twenty-eight years ago she was induced to open intercourse with her near neighbor, and on February 26, 1876, she concluded a treaty with Japan. But still, with a tenaciousness of purpose that we cannot but admire, she held out against all the blandishments of Westerners six whole years longer till May 22, 1882, when the first treaty with a Western power, with the United States of America, was signed.

The Church had been long asking for an open door. Her prayers had been long and insistent, yet with what faith may be judged from the fact that when the answer came she was not ready. She, however, began to prepare to enter in 1884. The Methodist Church sent Dr. R. S. McClay to look over the field in June of that year, and took steps to find the men, and Rev. H. G. Appenzeller and Dr. Scranton arrived in Korea in the spring of 1885. The Presbyterian Church at the same time was searching for the men, and in June of 1884 appointed Dr. J. W. Heron, and in July the writer; and in August cabled to Dr. H. N. Allen, then in Shanghai, to proceed to Korea, where he arrived on September 20, 1884.

Twenty years ago, almost as it were but yesterday, marked the arrival of the first Protestant missionary with the intention of settling in the land; and truly, as we gaze over the field to-day, we will all say, "This is the Lord's doing; it is marvelous in our eyes; blessed be the Lord God."

How vague indeed were our first impressions! What strange things we expected to see! We well knew that the old Korean law had been, not simply death to all foreigners, but death to all Koreans found guilty of harboring foreigners. The awful persecutions of the Romanist Christians in the sixties were prominent in our thoughts. The previous failure of persistent efforts made by all powers, especially by France and America, could not be forgotten. In 1884, after my appointment, when introduced to the Secretary of the London Missionary Society, his first exclamation, when my destination was mentioned, was "Korea, Korea, that's the place where we sent a man twenty years ago and never heard from him again," referring to the devoted Mr. Thompson, who had taken passage on the ill-fated *Sherman* as a means of reaching his destination, and had perished just outside of Pyeng Yang. Of course we knew that a treaty now existed which promised us certain rights, but we were told that treaties would not change the people, that it was the people who heretofore had kept Korea shut, and that a small minority in the government had succeeded in overriding the majority of the people in securing the passage of these treaties. We were freely told that we were taking our lives in our hands, and urged by not a few to refrain from starting on such a foolhardy errand. We expected to find a savage people, hostile to everything foreign, and, of course, especially so to the foreigner.

Naturally, on our appointment to Korea, we studied the history of

* Condensed from *The Korea Field* from an address delivered at the Missionary Conference in Seoul, September 22, 1904.

missions in other fields in preparation for our work. We learned how Judson had worked year after year, and almost decade after decade, in what came to be called the Lone Star Mission, without a single convert, until the church he represented was about to withdraw the mission. We saw how the missionaries to China had been called to plod tediously along without any fruits for almost half a century. We read how, even in Japan, they had to wait nearly ten years before they baptized their first convert, twelve years before they organized their first church, with even then only six Christians. And we naturally expected that we, too, would be called upon to spend a goodly number of years in simply mining and sapping, in laying the foundations, in preparing the ground, and conversions were not to be expected for a long period of years. Before leaving New York I was talked to privately by the Executive Committee of the Board, and urged not to be downhearted over long waiting for results, for, given a land like Korea, many years would intervene before they could be expected.

We found a gentle, friendly, warm-hearted, open-handed, generous people, who wanted, almost wherever we went, to treat us as favored guests from afar. We found a people patient and long suffering, who would carry the endurance of hardships almost to a fault, and yet to whom, when once tried too far, when once roused, the old instincts of savagery seemed to return with increased force, like the bursting of pent-up waters (and, as some of us have seen, a Korean mob is like wild beasts in ferocity and savagery). We found a people deeply ignorant from a Western point of view, yet from an Oriental standpoint educated and having a fair degree of culture. Their lack of knowledge of natural science had left them a prey to innumerable superstitions, so that they were unable to discern between the true and the false. We found the people wholly heathen, giving their adherence to one or other of three religions, and ofttimes to all three, yet with no real faith, no hope for the present or future, and no religious leaders and teachers to whom they could look.

We found, however, ready to hand, a Chinese Christian literature, for which there was, tho limited, considerable use, and it proved of much service. We found a few tracts and translations from the hands of Messrs. Ross and MacIntyre, of Manchuria, that were of considerable use in the north. We found a few Christians from Mukden, who had been traveling and preaching and winning a way for the Gospel, a little handful of John the Baptists who had already done not a little seed-sowing. We found already established a Roman Catholic Church, which in its one hundred years of existence had had a history religiously glorious, but politically and practically prejudicial to our work. We found also a people ready to listen to the Gospel, willing and eager to purchase books. In Koyang, in the spring of 1888, when Mr. Appenzeller, in company with the speaker, offered the Gospel of Mark for sale, the books were demanded so fast that we had to close our packs and stop the sales for the sake of saving some for the remainder of the trip. A year later, in Song Do, in two days we sold more than a pony load of books which we had thought sufficient for a three months' trip, and sent back for more. I do not mean to say these books were purchased because they were Christian, but the fact that the natives were willing to buy, in *spite* of their being Christian, revealed quite plainly the open door that God had placed before His messengers in Korea.

One of the first things to be done was to win the favor of the government as far as possible, so that obstacles should not be unnecessarily placed in our way; but this, without the favor of the people, would be of but little use, and consequently, while endeavoring to win the former, we strove still more for the latter. Under the guidance of Providence, both of these were early accomplished through the labors of the medical missionaries. Dr. Allen's work for Min Yong Ik, the establishment of the Royal Korean Hospital as a recognition of it, and the subsequent services of Drs. Allen, Heron, Scranton, and Mrs. Bunker in the palace, hospitals, and dispensaries, soon won the first place in the hearts of the people for our missionaries.

At the start the results of foreign surgery and medicine, altho of the simplest, were so remarkable as to seem miraculous. Missionary work among the cholera sufferers in 1886 and 1894 also did not a little to break down even the most antiforeign prejudices. Then, too, while mistakes were made, and at times we lost temper and patience with exasperating Koreans, yet our general attitude toward them and the manifested reason for our coming gradually won for us a place in their hearts, and to no small degree was this done and has it been held by the gentle influence of our women and our little children. Especially under God has this been the case with our little ones, who in numberless instances have won a hearing which would otherwise have been withheld.

Then, too, a new and difficult language had to be conquered, and language helps prepared. In this work the French had been foremost. English helps were early prepared by Mr. Scott in 1888, by the speaker in 1889, followed by Mrs. Baird's "Fifty Helps" and Dr. Gale's Dictionary and "Grammatical Forms" in 1894. Bible translations were early begun, and a tentative version of the Gospel of Mark was published in 1887. A Christian literature had to be prepared, and early the Korean Religious Tract Society was organized. Hymns had to be translated and the natives taught to sing.

The training of native workers was one of the most important duties which stared us in the face, for we well knew that the winning of Korea must be through the work of the natives. Doubting the advisability of employing young converts to carry on this work, we early hit upon the expedient of making each convert a worker while leaving him to abide in the calling wherein he was found, and thus we have endeavored to raise up a Church of working Christians.

Schools were needed, and the first year saw the beginnings of boys' and girls' schools in both missions, and for these, of course, school-books had to be prepared.

In addition to this, there were endless problems to be solved and what seemed almost insurmountable difficulties to be overcome, nearly all familiar to many of you, and many of them as yet unsolved or only partially so: What are we to do to prevent rice Christians and frauds? How are we to strike the happy mean between too great caution on the one hand and too great rashness on the other? How far is it best to render free medical service? How shall we deal with applicants for baptism? How are we to train, remunerate, and manage helpers? How to carry on our work with no money? How to differentiate between men and women's itinerating? How to get books printed when there was no press and no Korean type? How shall we elevate the Korean, and teach him at the same time to keep his place? How best can we protect from

unjust persecution without using influence unduly and harmfully? How shall we keep the natives out of harmful political complications, and yet not interfere with individual liberty? How are we to interest, feed, and guide a rapidly increasing body of infant believers? How to organize and direct churches and work? How to manage the concubine and marriage question? The drink question? Sabbath difficulties? Ancestral worship? Romanist interferences? and a host of other questions, most of which are still left for us to solve. But the main question, and that which includes all others, is how most speedily and most successfully shall we establish in Korea a self-supporting, self-propagating, self-governing Church of Christ?

Medical work opened the door, and it has naturally ever since held a prominent place in Korean missions. But the effort has always been to make it medical evangelism, and I think I am safe in saying that the missionary doctors in Korea take a greater delight in the evangelistic results of their work than in the medical. There are at present here over twenty practising missionary physicians, who are carrying on their work in three foreign-built, fully equipped hospitals, and numerous native built hospitals and dispensaries. These may be termed, perhaps, makeshifts for hospitals, but in them work is done that would reflect credit on the best hospitals of Europe and America. In almost a dozen cities this work is going on for both men and women; as time will permit, medical itinerating trips are taken, and on an average over fifty thousand patients are treated annually. To all of these the Gospel is preached, and the good, both physical and spiritual, that these institutions are accomplishing, and the share they are taking in the uplifting of Korea, are incalculable.

As was noted above, school work was early begun. But with the missions in Korea the aim of their schools has not been so much to use them as evangelistic agencies, but rather to provide a Christian education for the children of Christians. With this aim in view there are scattered over Korea already more than one hundred primary schools, most of which are supported entirely by the native churches. Three academies for higher education, two in Seoul and one in Pyeng Yang, besides several boarding-schools for girls, have already been established. Professional work has already been begun also in medicine and theology. In this nation, which thirty years ago was a hermit nation, we have a hold to-day upon the young which augurs well for the future.

From a literary standpoint, no little has been accomplished. Christian newspapers have been established, tracts and religious books have been prepared, some text-books for our schools and medical books are ready, but many more are still needed; and this year the Board of Bible Translators completed its work on the New Testament, and are now pushing on with the Old. For the first printing it was necessary to go to Japan, and even to have the type made; now we have a fully equipped mission press, ready annually to turn out by the millions its leaves for the healing of the nation.

Some Visible Results

In the winter of 1885 the Rev. H. G. Appenzeller invited all the missionaries in Korea to a watch-night service—less than a dozen men and women all told. At that little meeting, as we gathered around our Father's footstool, the burden of prayer was that we might have souls as seals to our ministry during the coming year. Most of us had been in

Korea not a year, and for what were we asking? Were we not asking too much of God? These were the questions that passed through our minds even when we were on our knees. We didn't have much faith that night; but oh, how we wrestled in prayer for souls! On July 11, 1886, we baptized our first convert in the parlor of Dr. Heron's home, and about a month later it was my privilege to assist Mr. Appenzeller in the baptism of the second convert at his home.

In the winter of 1886 we had another watch-night service, and at this meeting the first prayer that was offered was that we might have a score of souls during the year upon which we were just entering. Again we almost thought we were asking too much of God. "But the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind." Before the end of the year there were over a score of members in the two churches. Before the close of 1888 the numbers were more than doubled. And when I was in America on my first furlough we were able to report over one hundred Christians in the two Protestant churches then working in Korea. No mission field since apostolic days had been so wonderfully blessed.

With a knowledge of the openness of the country and of the people, when on furlough in 1891 and 1892, as I pled for reinforcements, I told of the prospects that were before the Church if she would but enter Korea at once. I had never began to dream of even the merest beginnings of the wonderful showers of blessing God had in store for Korea. The work has been blessed ten and twenty fold more bounteously than any mortal had ever thought.

Consider for a moment the past year alone, and the figures are not complete. There were received into full communion last year, by all the Protestant churches working in Korea, more than 2,400 souls. This would be an average of over 200 a month—50 a week. Truly the Lord is adding unto Himself daily such as shall be saved. "This is the Lord's doing, and it is marvelous in our eyes."

Now, to sum up for the whole Church work, there are in Korea to-day over sixty missionaries, who have under their care 820 and more partially organized churches, some of these of large membership. In these churches there are 16,233 communicants, 11,003 catechumens, with a total of over 40,000 adherents, or men and women that call themselves Christian. This is, indeed, the Lord's doing, and it is marvelous in our eyes. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

Lastly, let us consider the vision of the future, promised and justified by our review of the past. It seems to me that I can see plainly before me to-day a new Korea, a nation emancipated, completely emancipated, politically, intellectually, spiritually, from the thraldom of misrule, ignorance, and superstition—a Christian Korea. I see in the future schools, Christian in teaching, in teachers, in *esprit du corps*, in every town and village, with academies and higher schools in all the larger cities, a medical college and school for nurses, and in ever city in the land self-supporting hospitals; an effective corps of native women evangelists, Bible readers, and deaconesses, ministering to the suffering and bringing light and cheer to the dying; here and there all over the land institutions of mercy, giving practical illustration of the love of Christ. I have a vision of Christian homes, Christian villages, Christian rulers, and Christian government; and, guiding, controlling, influencing it all I

see an organized Church with a competent, well-trained, thoroughly consecrated native ministry, a united non-sectarian Church of Christ, where there are neither Methodists, Presbyterians, Episcopalians, Jews, nor Greeks, Barbarian, Scythian, bond, nor free, circumcised, nor uncircumcised, but CHRIST IS ALL IN ALL. I see this nation reaching out strong, glad arms of influence to China on the one hand and to Japan on the other, softening the prejudice and conservatism of the one, and steadying the faith of the other; and thus, Korea with a hand in that of either sister, the three join the great circle of Christian nations who praise the Lamb forever and ever, and hail Jesus King of kings aud Lord of lords. And we, if not here, from there shall see it all, and as we gaze in wonder and rapture, shall repeat "This is the Lord's doing; it is marvelous in our eyes. Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be His holy name forever, and let the whole earth be filled with His glory." And all the hosts of heaven shall respond "Amen and amen."

NOTES OF A MISSIONARY IN BASUTOLAND*

BY REV. BARTHELEMY PASCAL, OF THE PARIS MISSIONARY SOCIETY

It was in December, 1900. Standing upon a rock which we had just split in order to get stone for the construction of the chapel, we were looking for the one hundreth time upon one of those beautiful African sunsets over the majestic chain of the Mahuti Mountains. Some one called my name. I hastened down the side of the mountain, and saw on one of the lower ridges one of our neighbors, the son of the chief of the Batlokwa, old Lakonjela, formerly feared, even by the Basutos, for his warlike ardor. "Come quick," he said; and, without explaining, he turned and ran down the hill. I followed him as far as his home. There I found, sitting with several women, two old men, and between them the little blind daughter of the chief, whom we knew well. She was holding the old men by the hands. She said in her sad little voice: "I wanted to hear some hymns sung about Jesus, and I said to myself that since my two old grandfathers were with me, they ought to hear too. They didn't want so come, but I took them by the hands, and I am holding them fast. Now begin." So we sang several hymns, and then prayed. One of the old men, when we were coming away, wishing to shake my hand, furtively brushed away a tear. It was the first step for some of these people toward our regular religious meetings.

Ma-Nhalla, the grandmother of this little child, learned to know God in a manner no less unexpected. One day she was led by curiosity to one of our meetings when there were baptisms and the Lord's Supper was administered. After she returned to her home at the village she was silent and downcast. She said she was not feeling well, without being able to describe her trouble. "My heart is black"—this was all that they could get her to say. Her husband, the chief of the Batlokwa, had a consultation with his doctors.

"It is a spirit that has possessed her."

"It is not."

"It is."

* Translated from the *Journal des Missions Evangeliques*, February, 1905, for the MISSIONARY REVIEW OF THE WORLD by the Bureau of Missions.

"It can not be," replied the chief, "because a spirit always demands beer and meat, and Ma-Nhalla has never expressed a desire to have such a feast."

Leaving his doctors out of the question, he proceeded, that same evening, to kneel by the side of his wife and to pray with her, for he had learned prayers in the days of his boyhood. He did this morning and evening for several weeks. Then one day he bought a catechism, and, as during his boyhood he had learned to read, he taught his wife every day a new paragraph of this book. After preparing her in this way, he brought her, one fine morning, to the mission, saying: "I can not go on because I would have to go with her. I bring my wife to you, so that you can receive her into the class. She thirsts for God." This was the beginning. Later, Ma-Nhalla became one of the most faithful members of the Sebapala Church.

I said to the chief: "Kathokan, why will you not come with her if the road is good?"

"It is a good road, but it is narrow, and I can not get through with my six wives, and I can not separate from them. Oh! I know God will give me strength if I ask Him, but I do not want to ask Him because He answers. You know me," he said, "you know what a heavy drinker I was, and you also know, because the whole world is talking about it, that I have given up beer forever. One day, or, rather, one evening, having drunk too much, I quarreled with one of my subjects, who was also drunk, and he knocked me down. It was a great humiliation. My counselors told me to make him to pay a fine—one of his oxen. I could not agree with them, and I went into my hut, called Ma-Nhalla, and together we asked God to give me strength to give up beer. He heard the prayer, and since then I have not drunk. You see He hears, and because I do not want to leave my six wives I do not like to talk to Him about it." And the old chief died in this condition toward the end of 1900.

The way in which an out-station comes to be formed is interesting. A daily complaint heard from the mouths of the Basutos, living some fifteen or twenty miles from any place of worship, is something as follows: "Hello, father! we live just like the gazelles. When will you begin to remember that we are men and give us an evangelist?" The chief generally presents himself as an interpreter of what he calls "the tears of the people." Some fine day he will again come and establish himself at the station. "Hello, there! when are our fathers going to think about us? See here, your sheep have the mange, and you do not send any one to wash them; they are thirsty, and nobody comes to show them to the spring; they are growing thin and need salt, but they have nothing to lick except salty earth, which will make them swell up and burst."

"All right; your fathers have seen your tears, and the Conference has authorized me to comfort you. Are you ready?"

"Yes; we have got a hut for you, and some day we hope there will be a better one. It is a very nice place, with a spring of water, which bubbles up close by."

"Very good; Wednesday we will be there."

Accordingly we go, attended by two or three evangelists and two or three delegates of the Conference. The chief has called together his people, and a meeting is held. First, there is a prayer, then an explanation is made, and an introduction of the future evangelist. "That is what we

want," says the chief, and he expresses his gratitude, beginning, of course, with the fathers who live in Paris.

The bravest men of the crowd then remark that they hope that this evangelist will bring nothing but blessings, and that he will not bother them too much about their pagan customs. The future evangelist, who, in his humility, had compared himself with a scarecrow which they set up in the fields to frighten away birds that would eat the grain, now feels that it is his duty to get on his feet again, and he tells them that under the old rags of the scarecrow they will find, if occasion arises, a lively boy, who will not be at all afraid to shoot stones at the birds with his catapult if it is necessary. Let him that has ears hear.

Then there is singing and there is praying, and the meeting separates, in order to gather together again a little farther on around a great native dish, from which arises the curling steam of an immense piece of meat.

This is about the way things went in 1892, for instance, at the new out-station of Mafina. The evangelist went there with his family, at the beginning having no one at the church service but a single old woman, and no one in the catechumen's class but one young girl, and she was his own sister. One day he had the grief to lose one of his children. Not a single man could be found among the natives whom he was trying to evangelize, who would consent to help him dig the grave—not from hatred, but from simple superstition. He actually had to have Christian young men sent to him, who lived fifteen miles away, in order to help him render the last offices to his child.

Nevertheless, the soil was stirred in every direction as time went on. Ground which is sown in tears can not smother the life of the seed which is swelling within its bosom. One day a man gave himself to God, moved by a reason apparently childish. He had met a great serpent, and, having killed it, he still pounded and pounded to crush its head. Then, as he went on his way, he remembered what the evangelist had read one day in the book of Genesis, "I will put enmity between thee and the woman, and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel." Then he said to himself: "Why, that is true; and if the whites are enemies to the serpent, just as we are, it is because their heart is made just like ours, and they have exactly the same needs as we. I will go and see the evangelist." Another happened to be overtaken by a snow-storm in 1902, and was forced to pass the night under a great rock, which formed a sort of shelter. It was a terrible night. After several hours he aroused himself, and found that he was completely shut in by deep snow. The place where he was seemed to him no longer a shelter, but a tomb. With his staff he succeeded in piercing the thick snow, and he could see that the sun was shining brilliantly outside. A bird came in through this opening and fell at his feet. This gave the man new courage, and, without knowing how, he came to his knees and cried to God in his anguish. When at last he was able to get out of that place, his first visit was to the evangelist. He carried a dish of Indian corn as a token of gratitude for his deliverance, and, better than this, he carried a heart decided to follow Jesus Christ.

In 1903, ten years after it was first opened, this out-station had some thirty church-members, all grown up out of paganism, and in that year we received at one time by baptism fourteen persons more. At the same time we consecrated a little temporary chapel, built by the Christians themselves at great cost of labor. The evangelist, with the light of joy upon his face, was saying, "Well, God lives, and He knows how to bring the dead to life. *God lives!*" and he had never heard how Luther got control over the troubles of his heart by scratching with a penknife on his table the single word, "VIVIT!" (He lives!)

EDITORIALS

SHARING THE CROSS

Even the non-ritualistic churches have felt the influence of the lenten season, now gloriously consummated in the Eastertide. There is a propriety in walking softly in the remembered days of our Savior's death as in such sacred anniversaries in our domestic life. But what about the other days? Is there to be no sacrifice, no remembrance of the shadows, no holy seriousness in *all* the days? What about the days at hand?

It is true that our Lord suffered once for all in the sacrifice of the cross, and there remaineth no more sacrifice for sin. We have our High Priest, and He has made the offering. But how about His work that is now going forward in the world? How about the self-denial and self-giving of His followers, who have taken upon themselves lowliness and meager support and bitter warfare against such odds as many of us little imagine in the purlieus of heathenism, where the very atmosphere is poisonous to the body, and much more poisonous to the mind and soul?

Does not this call for a continuance of the lenten spirit? Most certainly it does. Shall we who remain at home allow our own comrades at the front to bear all the hardships, and not be ready to enter with them into the way of self-denial?

Count Inouye, one of the nobles of Japan, came last autumn to his seventieth birthday. It had been his custom to celebrate his birthday with a garden fête in his beautiful grounds at Azaba. This year he informed his friends that he could give them no celebration. When they insisted on coming together, about one hundred of them, to do him honor, he provided no collation and none of the customary entertainments. Speaking to them, he said: "In consideration of the hardships our countrymen are undergoing in the field, I have felt precluded from inviting my friends to join me in the autumn cup of kindness. I have devoted all the cost of this entertainment to comforts for the Port Arthur besiegers." Is it surprising that instantly more than ten thousand yen were subscribed for the comfort of the soldiers?

We have our army investing mightier fortresses than Port Arthur—fortresses of caste, fortresses of lust, fortresses of covetousness, fortresses of ignorance, fortresses of proud and haughty unbelief. They are attacking heroically, indomitably, successfully. Shall the Christians at home be giving themselves to luxuries and pleasures and idle delights? Is there not a cross for all to share? There most certainly is. We should be all one, at the front, at home. We may inspire those at the front with our self-denial at home. When they feel this thrill, when the Church, together at home and abroad, takes up this task of repelling the aggressions of the evil forces of this world, it will be irresistible.

GOD'S GOLD

The contribution by Mr. John D. Rockefeller of $100,000 to the American Board has raised an outcry of penetrating force which bids fair to acquire considerable volume. Ministers in Boston and the vicinity have protested against the acceptance of this money for missionary uses. The reasons given are: (*a*) that Mr. Rockefeller stands at the head of the Standard Oil Company, which is under recent and formidable indictments for methods "morally iniquitous and socially destructive"; (*b*)

that, therefore, acceptance or the gift exposes the Board to the charge of ignoring the "moral issues involved"; and (*c*) that the acceptance of such a gift involves the constituents of the Board in a relation implying honor to the donor.

We would not take anything from the proper force of this protest. It is the impulsive outcry of men who are both honest and tender-hearted, against dishonest business methods and callous violations of the second greatest commandment of the new covenant. We are bound to ask, however, whether it meets a real need. Remember that it is not dealing with the question of soliciting gifts, but receiving them. Nothing is said about solicitation—a far more dubious ground.

Is it true chat receipt of a contribution to a missionary fund brings the administrators of the fund into the relation of paying honor to the giver? Have we not here a failure to note the profound difference, as regards relations to the giver, between the man who takes a gift for himself and the man who takes charge of a gift merely as a trustee? Let us not class the officers and members of our missionary societies in the same category with grafters or even with restaurant waiters.

Moreover, is it not an assumption to declare that the acceptance of money for God's uses "involves a moral issue" when the money is paid into the treasure-chest of our Lord by a bad man? If this is true, the Rockefeller case does not stand by itself. Every dollar thrown upon the plate must be scrutinized, and its pedigree searched out by the administrators of church and benevolent funds.

The practise of our Lord is to the point here. When Jesus Christ sent out his first missionaries He gave them instructions which in those days implied the support of the mission by gifts from men of all characters. Rich men cast their gifts into the treasury, but Jesus gave no hint of revulsion from the act as staining God's treasure-chest with pharisaism or other crimes. The source of the gift did not affect Him, but the niggardliness of the rich giver did. His lesson was not that the money of the bad rich man should be thrown out of God's treasury, but that more of it should have been thrown in. When men, notorious for grinding the faces of the poor, gave Him dinners, others protested. But He did not change His course. He rebuked the short-sightedness which could not see that publicans and sinners are worth saving, and are not proper subjects for a boycott declared by servants of God. When He was teaching men who give money for God's uses the bearing of their own sins upon the act, He told them to go and redress the wrong that tainted their benevolences. But their wrong-doing had no effect in His eyes upon the substance of the gift. That was to remain before the altar in any case.

Let us not lay upon the shoulders of our brethren of the missionary societies any burden that our Master did not impose, and that they will not be able to bear, if they are to attend to any other matters whatever than to see that holy people only give money to support missions.

A truth constantly enforced upon us is that riches belong to God, and that a rich man, "will he nill he," can never be more than a steward of what belongs to God. "The silver is mine and the gold is mine," saith Jehovah of Hosts. We either believe this, or we do not. If we believe it, when any man, whosoever he be, gives money to God, we are forced to rejoice that God has received back His own, to be used at last for holy and Godly purposes.

MONEY FOR EDUCATION IN THE ORIENT

One effect of controversy over the gift of Mr. Rockefeller will be, for a time at least, to discourage wealthy men from giving largely to religious objects. The dispute will confirm some careful givers, too, in a prevalent but pernicious idea that secular benevolences, as compared with those usually classed as religious, are a safer investment.

This is a risky time to touch upon needs in missions at home and abroad which clamor for attention. One of the assumptions of the attack upon the American Board for taking Mr. Rockefeller's money is that its officers have been blinded by needs in the mission field to the extent of letting money relief bribe their consciences. Nevertheless, braving the dangers of speech at such a time, we must say what we had in mind before discussion of the Rockefeller gift became hot. This gift, if received, is one whose permanent influence will be beneficent, and that to a degree impossible to forecast or even adequately to suggest. It is generally admitted that endowment of universities and colleges in the home land is a perpetuation of influences of enormous importance to the nation. But men do not know that the colleges of the mission field are doing a work of international importance because they are preparing a bridge between Orient and Occident, and of far-reaching beneficence because they are free from taint of foolish philosophies which sterilize instruction in the purely Oriental universities.

As with the colleges, so with the publishing establishments of missions in non-Christian lands. There is neither stimulating nor even safe general literature in those lands. The general literature issued by such societies as the S. D. K. in China and the Christian Literature Society in India, and by some of the more important mission presses in India, China, Japan, and Turkey is an educating force that counts for progress as well, being read far beyond the limits of any Christian community.

It is time for all almoners of wealth in America to see this point. By endowing colleges and general publishing houses in the mission fields they may shape the future of nations; for these establishments are forming young men who are some day to lead in the councils of their people. Furthermore, the mere fact of such disinterested munificence is an education to wealthy Orientals on the uses of money. It deeply undermines the Asiatic idea that the only possible use of wealth is as an instrument of selfishness—of ambition, of ostentation, of debauchery, with an occasional work of merit like a temple or a fountain put up as an anchor to windward worth trying.

We hope that many who have great possessions will take in hand the endowment of these important educational enterprises of the mission field.

THE NEW LITERATURE IN CHINA

The educated and official class in China will play an important part in shaping the results of the strange awakening lately seen in the great empire. Now these educated men seem to turn to the West for knowledge. They think on the question, What has made Christendom great? Missionaries have told them that Christ has done it. Others tell them that Christ had nothing to do with it. These thinking men are investigating. They do not learn much about Christian principle, for they do

not read the colloquial language of the masses, which is the medium of a great part of the missionary teaching. They regard the classic literary language as the only channel through which worthy knowledge can reach them. Missionaries in general are not at home in the classic language, but writers of materialistic literature are. So a great flood of quasi-scientific, materialistic literature in the classic literary Chinese has been one of the facts of Chinese history during the last two or three years. This quasi-scientific literature threatens to possess the souls of the educated men who shape public opinion. The ordinary preaching missionary can do little to check its partisan sway, for, as a general thing, he does not know the language in which it is written. Books of general literature written from a Christian standpoint and in the classic-literary style are a pressing need of the times in China. To-day all the official class in the eighteen provinces eagerly read such books. To-morrow they may have read up all that have been published, and, no new ones being put out, the anti-Christian books of science may therefore be expected to gain the day. This will end the present opportunity for getting Christian ideas into the minds of the governing classes.

Meanwhile there is a great call for men to save souls by preaching in the colloquial. It is only natural that the missions hesitate, even if they have men who have thoroughly mastered the classic-literary language to set them apart for the indirect evangelization that can not be expected to make immediate return in baptisms. Out of some three thousand missionaries, men and women, in China the number can be counted on the fingers who are giving time and thought to influencing the makers of public opinion through general literature of Christian quality. Three of these missionaries, Allen, Sadler, and Cornaby, are editors of Chinese newspapers of great influence. But the time and the opportunity for such work is slipping by.

We make these remarks for the sake of calling attention to the work of the Society for the Diffusion of Christian and General Knowledge among the Chinese. The "S. D. K.," as this society is called, has done a great work. It now has the ear of all provincial potentates in China; it has won almost all governors to friendliness to missionaries. But through lack of funds it has published during *six months* no new books in Chinese. And the opportunity to win the day against materialism among the educated classes is slipping away, and will not return again.

In this hour of crisis the Church everywhere should open its eyes "to see the forest as well as individual shrubs in the forest." It should find support to offer to this effort to produce a national Chinese literature. That S. D. K. Society needs our prayers—and it needs some share, also, of our gold.

MISSIONARY EXHIBITS

A need exists for a special periodical devoted to keeping tab on the new things worth seeing in New York. Last year, when so many classes were studying missions in China, a suitable exhibit of articles illustrating Chinese life would have attracted many visitors. The China studies have come to an end, but it is not too late to take a look at the household furniture, the workmen's tools, the dresses, shoes, hats, and robes of children and grown people, the queer kitchen utensils and queerer provisions of the storeroom, and the things queerer yet found

in druggists' stores and in the temples of that strange country. All these things are to be seen in the new Chinese Hall in the Ethnological Section of the American Museum of Natural History, Seventy-seventh Street and Columbus Avenue, Manhattan. A broad-minded gentleman provided the museum with the means, and his generous purpose has been admirably carried out in the large and valuable collection which fills the great hall. Any interested in the study of Chinese life who are within reach of New York will find that this one hall alone repays the trouble of a visit. Adjoining the Chinese Hall are collections illustrating life in different countries in South America, which are also very interesting.

The Bureau of Missions has now completed arrangements with the Ethnological Section of the museum by which the Ecumenical Conference exhibit of life in the mission fields will be given suitable space as soon as the articles can be classified, labeled, and the collection somewhat enlarged. The museum will place in its books of information for visitors notes about the missionary societies whose fields are illustrated in the exhibit, so that students of missions can readily identify the particular section they most desire to see. Later, when the work of classification has far enough advanced for intelligent action, portable exhibits from the different missionary lands will be kept packed in boxes, which the Bureau of Missions will be able to loan to missionary conferences of any of the denominations without other cost than that of transportation. Due notice will be given as soon as the collections representing the different countries become available for this purpose. This arrangement will prove economical, and by the use of a little foresight by those who apply for the exhibits, it will be found quite practicable. Since the articles are to be cared for at the museum by a staff of experienced men, there is no danger of the whole enterprise suddenly falling to pieces at any time. The Bureau of Missions pays the museum quite a sum for this service, and there is now opportunity for liberal-minded persons to benefit the whole cause of missions by supplementary gifts especially designated to enlarge the permanent exhibit as well as the scope of the portable exhibits which are to be loaned.

THE GREAT AWAKENINGS AT HOME AND ABROAD

The Spirit of God is not limited by time, race, or social conditions, but only by unbelief or disobedience. Recently the good news of the increasing signs of spiritual life has been flashing from many quarters of the globe. The news of the revival in Wales is followed by word of an awakening in Burma; a revival in Colorado, and also in Bulgaria; again in California, and in Jaro, the Philippine Islands; then an awakening in Pittsburgh, and another in Central Africa; another in Schenectady, and one in Central India; likewise in Kentucky and in Madagascar. Truly we are not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to *every one* that believeth, to the American, the Welsh, and also to the African or Asiatic.

BOOKS FOR THE MISSIONARY LIBRARY

THE BLUE BOOK OF MISSIONS FOR 1905. Edited by Rev. H. O. Dwight. 16mo, 242 pp. $1.00, *net*. Funk & Wagnalls Co.

The Bureau of Missions, in a variety of ways, is rapidly justifying its existence, and making a large place for itself in the missionary thought and activity of the time. And a notable part of its planning and endeavor is found in a "Blue Book" designed to appear annually. An experiment in a small way was made last year, but the present volume constitutes a much more extensive undertaking. It is nothing less than a veritable mine of missionary information. Three general divisions are made of the matters included. First comes "The Fields," in which is viewed the evangelizing work in the various continents and islands; facts are given as to area, population, religions, societies at work, the nnmber of workers, converts, etc. Part second presents facts relating to the "Missionary Societies," including names, headquarters, officers, fields, publications, income, converts, etc. Part three is entitled "Miscellaneous Notes," and gives a table of important events in missionary history, training-schools, recent books, with several pages setting forth the activity of the Roman Catholic Church, etc.

Nowhere else is it possible to find such an array of facts, in so small a compass, to be had at such slight cost. Being in an annual publication, the facts presented are almost certain to be up to date.

UGANDA'S KATIKERO IN ENGLAND. By his secretary, Ham Mukasa. Translated and edited by Rev. Ernest Miller, M.A. 8vo. Illustrated. 10*s*. 6*d*, *net*. Hutchinson & Co., London. 1904.

With Ham Mukasa's help, we "see ourselves as others see us." The author is a Christian who accompanied the Uganda Prime Minister to England to attend the inauguration of King Edward VII. He gives his impressions of European things and ways in a most interesting and unique manner. The descriptions are picturesque in the extreme, but Ham Mukasa continually laments his inability to find language in which to express what he sees. He labors under the same difficulty as is found in expressing Divine truth in human language. Ham Mukasa begs his readers not to think him a liar because he seems to tell such wonderful tales as when he describes the size of British steamers, the distance British cannon can fire heavy shot, the revelations of the microscope, the feats of English conjurors, etc. His names for various things are striking—Parliament, "the Palaver House"; a picture gallery, the "house of remembrance"; the channel steamer which went "like a galloping horse," etc.

There is a touch of humor in the narrative and a tone of refinement. Mukasa mentions casually having morning prayer with the Prime Minister, and shows a knowledge of the Bible which would put many of us to shame. The author is shocked at European dances and some pictures in European galleries. On the whole, however, he admires the English for their kindness and bravery.

The book gives an excellent idea of the type of intelligent Christian produced by the Gospel of Christ in Uganda.

JAPAN FOR JUNIORS. A companion pamphlet to "China for Juniors." By Miss Katharine R. Crowell. 20 cents. The Woman's Board of Foreign Missions of the Presbyterian Church, New York.

This is an attractive illustrated study for children, with suggestive programs and other hints for leaders. It can be used in Sunday-schools and junior societies to good purpose. The country, the history, the present condition, boy and girl life, religion, and missions are all briefly described in 64 pages.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Outlook for the Freedmen There are 9,204,531 negroes in the United States, including Porto Rico and Hawaii. Nine-tenths of them live in the South—one-third of its population. Seventy-seven per cent. work on 746,000 farms, of which 21 per cent. are absolutely, and 4 per cent. partially, owned by negroes. There are 21,000 negro carpenters, 20,000 barbers, and nearly as many doctors, 16,000 ministers, 15,000 masons, 12,000 dressmakers, 10,000 engineers and firemen, 5,000 shoemakers, 4,000 musicians, 2,000 actors and showmen, and 1,000 lawyers. Since 1890 negro illiteracy has sunk from 57 to 44.5 per cent.

Y. M. C. A. Work for Students The American Young Men's Christian Associations have now 721 student organizations. Of these 51 are in theological colleges, 3 in law colleges, 65 in medical and dental colleges, 309 in university or art colleges, 125 in technological, military and naval colleges, and 168 in academies, and other preparatory schools. The total membership of professors and students is over 17,000, and there are not less than 160,000 young men and boys in institutions where organizations are found.

Large Sums Wanted for Baptist Missions The American Baptist Missionary Union, through its officers and committees, is endeavoring to raise an endowment fund of $500,000 for its work in foreign lands. One-half of this sum has already been given or pledged. Thus far the union has invested less than $100,000 in permanent funds for its missionary work, while other denominations have four and five times as much. It is to strengthen the educational and evangelical part of the work that the society now appeals for a larger endowment.

The Utah Gospel Mission During the last three years this efficient weapon against Mormonism has been wielded by Rev. J. D. Nutting and his assistants, at a total cost of $23,000 from the beginning. Gospel wagons are in use, with devoted men receiving no salary, traveling up and down through Utah and Idaho, winter and summer alike, carrying the message of deliverance from Mormonism and salvation from sin. Up to January 1, 1905, they had traveled about 5,400 miles in the wagons, in a district extending 550 by 250 miles, making about 56,000 family calls in 382 settlements, holding 307 Gospel meetings, with about 37,000 people present, and carefully using nearly 4,000,000 pages (about 2 tons) of literature specially prepared for the purpose. About 270 of the 382 places were entirely destitute of Christian work; scores of them never had had a Christian service before, tho settled forty or fifty years.

How Heathenism is Passing Away Among the Sioux Rev. J. P. Williamson writes in the *Assembly Herald:* "Among the Dakota Indians there are 27 Presbyterian churches and the twenty-eighth is to be organized in a few days. In these churches are a little over 1,500 communicants, and there are about as many more non-communicant members. As there are 25,000 Dakota Indians in the United States, nearly 1 in 8 of them is a Presbyterian. There are about two-thirds as many Congregationalists, about twice as many Epis-

copalians, and about twice as many Catholics. So we see that more than half the Dakotas have been baptized in the name of the Triune God. Seventy years ago there was not a church among them. They were all polytheistic pagans. One who knew what they were could see the signs of pagan worship about every tepee: it might be the medicine sack tied to a stake behind the tepee, or it might be a yard of broadcloth adorned with ribbons floating from the top of a flagpole as a sacrifice to a deity."

A Flood of Stundists Coming A Berlin despatch reports, on the authority of a newspaper of that city, that 200,000 Russian Stundists are preparing to emigrate to Canada. The Stundists are a Russian religious community originating, it is said, about the year 1860. They are distinctly Protestant and evangelical, and as such, of course, outside the pale of the orthodox Greek Church. Their views and practises, we believe, coincide to a considerable extent with those of Baptists. For a long period after 1870 the Russian Stundists were harshly persecuted by the government, but they remained faithful to their convictions, and are said to have increased considerably in numbers. Of recent years little has been heard regarding the community, but from their resolution to emigrate it may be inferred that they are still the objects of government ill-will.

Mexican Girls as Missionaries A Puebla, Mexico, missionary writes in *Woman's Missionary Friend:* "The girls have returned from a vacation whose watchwork was 'Activity.' One told of her efforts to establish a Sunday-school of village children. She had success for two Sundays, and then came opposition: the refusal of parents to allow their children to attend, and afterward the stoning of her house. A second, a daughter of parents who were faithful to Christ, through great persecution, spent her vacation 'lending a hand.' She organized a missionary society of village women, and taught a number of them to read and write. Another, a little eight-year-old, was found to be surreptitiously teaching a servant to write, the servant being the mother of a family."

An Episcopal Mission in Panama The Board of Missions of the Protestant Episcopal Church reports that the canal zone at Panama has been put under the care of the presiding bishop, with power to appoint an episcopal commissary, and with instructions to arrange with the Bishop of Honduras to send a missionary there. Bishop Satterlee has been appointed commissary. It is not thought expedient to transfer the jurisdiction at present to the American Church, but the board made provision for an additional missionary in the canal zone, who is to be nominated by the board, but appointed by the Bishop of Honduras, under whose supervision he will work.

EUROPE

Mr. Eugene Stock's Sermon Topics This year, as for three years past, arrangements were made by Rev. J. E. Padfield, the organizing secretary for the diocese of London, for a series of missionary sermons at St. Michael's, Cornhill, from 1.15 to 1.45, on the first 5 Wednesdays in Lent. This year Mr. Eugene Stock was the preacher. His theme was thus announced: "Don't support foreign missions! Why not?" (1) Because charity begins at home. (2) Because the non-Christian people don't want our religion. (3) Because mission-

aries are troublesome and extravagant. (4) Because missions do no good. (5) Because the converts are a bad lot. These Lenten addresses are specially intended for business men.

The Welsh Revival and Bible Sales During November, December, and January the orders for Scriptures received at the Bible House from Wales were between three and four times as large as those for the corresponding months of 1903, and this demand shows no signs of falling off. The following extracts from letters which accompanied orders testify to the influence of the revival. One bookseller writes: "No trouble now to sell Bibles; the trouble is to get them." Another bookseller writes: "Please send these on at once. Great demand for Bibles now the revival is doing such havoc (!) in our midst." A third bookseller writes: "I find an increased demand for Bibles and religious literature since the revival-wave burst over Cymru." Yet another writes: "The greater part of the Bibles are ordered by Saturday. The demand is by revivalist people."—*Bible Society Gleanings.*

What Gifts to a Hospital Will Do The cost of supporting a bed in a C. M. S. hospital is $50 a year in India, Persia, Palestine, or Egypt; $25 in China, Japan, or Africa. For a gift of $1,000 a $50 bed may be named in perpetuity, and a $25 one for half that sum. Recently, within a single month, no less than 20 beds were allotted in 14 hospitals.

Bicentenary of the Danish-Halle Mission In November, 1905, two centuries will have passed since Bartholomew Ziegenbalg and Henrik Plütschan founded the Danish-Halle Mission in Tranquebar. Altho the society ceased to exist when in 1847 its church buildings and other interests were handed over to the Leipzig Society, yet the anniversary deserves to be celebrated. The Danish-Halle Mission was the first evangelical mission in the proper sense of the word, and Ziegenbalg, Schwartz, and Fabricius, as well as many others of its missionaries, have laid the foundations of the now flourishing work among the Tamils. In Germany, Denmark, and India the bicentenary is to be celebrated, and Pastor Raeder, of Riga, has been requested to write the complete history of the society. England and America ought also to remember the jubilee, for it was the influence of the Danish-Halle Mission which opened for Carey the way into India, under God. When his own countrymen forbade him entrance, he found an open door in Serampur, a Danish colony. And the man who received Cary gladly and made his activity possible was the Danish governor, Brie, a disciple of the great Christian, Frederick Schwartz, of Tanjore. The Leipzig Society proposes to start the collection of a jubilee fund as soon as its own large deficit has been paid.

The Cause of Russia's Failure It is said that of Russia's immense population, only 5,484,594, or about 25 per cent. of her children of school age, are at school, while Japan has under instruction 5,351,502, or 87 per cent. Russia, with all her territory and all her boasted resources, spends but about $12,000,000 annually on primary education, while Japan, with one-third the population, spends for the same purpose nearly $16,000,000. These figures speak volumes for the intellectual advance of Japan as compared with Russia, the more so as it is but a

generation since Japan began the work of education on modern lines.

Hope for the Stundists Amid so much that is depressing in the social and religious condition of Russia, where the priesthood are in close league with the tyrannical bureaucrats, it is cheering to note one promising sign, in the greater freedom accorded to the evangelical reformers and Stundists. Greater toleration is being allowed to them than ever before. Letters have reached Berlin stating that the Stundist preachers have begun an era of renewed activity, and are busy traveling and teaching in areas absolutely closed to them for the last ten years. The police take no notice of them. In cases where men and women have been charged with offenses against the "Orthodox" faith, they have been acquitted, or nominal fines only inflicted on them. Whether this marks a real change of policy, or is merely a respite owing to the disturbed condition of the country, the good seed is certainly being sown, and it can not be sown in vain.—*The Christian.*

Robert College and Its Work The number of students in this institution was 320 last year, of whom one-half were Greeks, and the others chiefly Armenians and Bulgarians, and representing in all no less than 14 races. For two years permission has been sought in vain for the construction of a science hall, a gymnasium, and two residences for teachers. What the college has done and is doing may be inferred from the following testimony of a Scotch antiquarian explorer in Asia Minor:

I have come in contact with men educated in Robert College in widely separate parts of the country, men of divers nationalities and different forms of religion—Greek, Armenian, and Protestant—and have everywhere been struck with the marvelous way in which a certain uniform type, direct, simple, honest, and lofty in tone, has been impressed upon them. Some had more of it, some less. But all had it to a certain degree, and it is diametrically opposite to the type produced by growth under the ordinary conditions of Turkish life.

ASIA

From Damascus to Mecca by Rail! W. E. Curtis writes in the *Chicago Record-Herald:* "A private letter just received from Damascus states that the line has been completed and laid with American rails for 220 miles south of that city, and that 2,000 soldiers are now engaged in extending the grade, which has been completed to the town of Maan, near the ancient city of Petra. Cars are running daily to Amman, 35 miles east of Jericho, under the management of the Frenchmen who operate the railroad from Beirut to Damascus. It is expected that a regular service of one train a day each way will be established to Maan within a few weeks, and that the Turks will soon have all-rail connections between the Mediterranean and the Red Sea.

"In the meantime a branch road is being built, also with American rails, from the beautiful town of Halfa, under the shadow of Mount Carmel, in Palestine, to the town of Leraa, the metropolis of the Hauran Valley, and thence to Mezerib, where it will connect with the trunk line from Damascus to Mecca. Three thousand men are employed on that line, which is to be completed and in working order by the 1st of June next. Cargoes of American rails from the steel trust are landed at Haifa every week or two, and future pilgrims to Mecca will be carried in American cars."

Some of the Drawbacks to Life in Persia Rev. F. G. Coan writes home, soon after his return to Urumia:

In Russia the trains were crowded on account of the soldiers and officers who were going to the war, so that we had hard work to secure accommodations. I realize, as never before, what a great descent one makes in coming from the West to the East, especially to Persia. Even in Russia civilization is more than 100 years behind America, and as we finally reached the end of the railway at the foot of Mt. Ararat, and descended to the Russia post with the worn-out horses, shabby vehicles, and dirty post houses, we realized and appreciated more the comforts left behind. Then when we came to Persia, and left all semblance of roads behind, and committed ourselves to the care of two dirty, wicked Persian drivers, who seemed to see how far they could run risks in driving without actually killing us; who never stopped for a bad place, but dashed through it, and nearly killed their horses by driving off bridges repeatedly, we felt that we had reached the limit. Mrs. Coan went to bed for a week from sheer nervous exhaustion, and I was well used up for days.

Missionaries Killed in an Earthquake Disastrous earthquakes shook northern India about April 4th, and resulted in great loss of life. Full particulars have not yet been received, but it is known that thousands of natives and some Europeans lost their lives. Dharamsala and Kangra—two cities devastated—are stations of the Church Missionary Society of England, and it is most probable that their buildings were destroyed, many native Christians killed or injured, and some missionaries lost their lives. Word has been received that no American missionaries were injured, but that Rev. H. F. Rowlands (C. M. S.) and Mrs. Daeuble (C. E. Z. M. S.), of Kangra, and Rev. H. Lorbeer, of the German Lutheran Mission, Ghazipur, were killed. Lord and Lady Curzon, and others, have promptly taken steps to relieve the survivors in Simla, Sultanpur, Dharamsala, Mandi, Kangra, and other places which suffered most severely.

An Afghan Robber Converted The son of a Mohammedan Afghan robber chief has recently left his father's castle, crossed the frontier, and made public profession of faith in Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christlike. He is, therefore, within reach of the prayers of Christians.

The Plague Rampant in India Mr. Dalgetty, of the Scotch Presbyterian mission, writes from the village district of Sialkot, in the Punjab, that for several months there have been scores of deaths around the mission daily. The wail of widows and orphans is constantly in our ears. One whole Christian community was wiped out within three days. One teacher, a gipsy convert, died as he was being carried home. In one village of 500 people the average daily mortality for a week was 20.

From Miraj Mission, of the American Presbyterians in Bombay Presidency, also comes sad tidings of plague among the Kookoo Wali Lok tribe. They thought that the plague had been sent by their six goddesses, and tried to propitiate them by sacrificing six goats. Several women rushed up and down in a frenzie and wallowed in the blood, after which they spent the night in

dancing and deviltry. Is there any hope for such, other than salvation through Christ?

Is This a Real Cure for Leprosy? It will mean much to medical missions if the new serum "Leprolin," which has been introduced recently as a remedy for leprosy, proves effective. At Peruha Asylum, in Bengal, where there are 600 inmates under the care of "The Mission to Lepers in India and the East," three cases thus treated are declared by the deputy sanitary commissioner of the district to be "to all intents and purposes completely cured." In round numbers about half a million of our fellow creatures in India and China suffer from this terrible scourge, which has been well described as a living death. In the interests of the vast army of sufferers we most earnestly hope and pray that this new treatment may prove a success.

Methodism in North India Bishop Warne, after holding the North India and the Northwest India Conferences, writes that both were seasons of peculiar interest. There have been increases in practically every direction. In the North India Conference during the year just closed there were 3,466 baptisms, and in the Northwest India Conference, 9,111 baptisms. There was also an increase in the Christian community in the North India Conference of 2,355, and in the Northwest India Conference of 7,911, a total increase in the Christian community of 10,266. The Christian community of the North India Conference is now 47,619, and of the Northwest India Conference, 72,222, or a grand total of 129,841 in the Christian community of these two conferences. "Beyond that," says Bishop Warne, "there are within the bounds of these two conferences 50,000 inquirers, at a very low estimate, whom we can not baptize because we have not workers trained to care for the applicants for baptism who desire to become Christians. Was there ever anything more wonderful in church history? Thirty-five dollars a year will put a man and his wife in training to become pastor-teachers, and we have hundreds we could train from among our Christians if we had the money to support them.

A Spiritual Revolution in South India The Bishop of Madras (C. M. S.) reports a remarkable movement of the people of the Telugu districts toward Christianity. Many inquirers in past years who hesitated to ask for baptism have now made up their minds to do so. The work of many years seems suddenly to be bearing fruit this year. Altogether about 1,160 people, chiefly Malas, have become catechumens since January, 1904, in these villages. So that, in the whole district, about 1,600 catechumens were admitted last year, in addition to about 500 who were admitted before. Four hundred catechumens were baptized last year. In the whole of the Raghavapuram district, which comprises an area of about 1,200 square miles, there are at the present time 2,500 baptized Christians and about 2,000 catechumens. It seems very probable that, within a few years, the whole of the Malas and Madigas in the district, numbering about 9,000, will have been converted to Christianity.

Hindu Women in Conference! How much it means that in India a congress of women, by women and for women, can be held, like the one which recently assembled in Calcutta. As the *Indian Witness* informs us:

The Indian Mirror sees in the

part women have taken in the congress the most significant note of the whole occasion. The editor fittingly places emphasis upon the influence of the mothers of a race. "We Hindus," he says, "have fallen from our high position because we have ignored this deep, eternal truth, which once lay at the base of our social and national life." He believes that signs are not wanting of a return to those ancient ideals. He rejoices in the fact that all the ladies who spoke on the resolutions in the conference were Hindus, and also Mahratis. The speaking, it will be remembered, was at a meeting of ladies—the Bharat Mahila Samaj, or, the Indian Ladies' Association—when Hindu, Parsee, Mohammedan, and also a few European ladies met and discussed matters of moment and of interest. The songs, addresses, and papers were in Hindi, Mahrati, and Gujarati. Among other things was a resolution expressing the joy of Indian women at the recovery of Lady Curzon.

Indian Social Reform Movement The people of India themselves are moving for some radical reforms in present social customs. At a recent "National Social Conference" an Indian speaker urged the following as *necessary* reforms: (1) female education, (2) abolition of infant marriage, (3) widow remarriage, (4) abolition of polygamy, (5) removal of caste divisions, (6) intermarriage between sub-castes, (7) interdining, (8) freedom of travel and sea-voyages, (9) raising the positions of the castes called low, (10) temperance, (11) the regulation of public charities. The greater number of these evils come from difficulties arising from the caste system, or difficulties in connection with the status of women. These are two great problems, the solution of which will solve most of the various social evils. The only real remedy that has proved effective, however, is that offered in the Gospel of Christ.

The Worth of a Christian College The Forman Christian College at Lahore reports a prosperous year. Its new building, erected by funds supplied partly by the British government, and partly from the fees of students, is a valuable addition to its plant. Much attention has been given during the year to Bible study, which is always attended with religious exercises. There have been cheering evidences that the Spirit of God has been present to bless the lessons of truth. The total college enrolment was 396; of this number 187 were Hindus, 139 Mohammedans, 38 Christians, 37 Sikhs, with 4 other unclassified. The *Forman Christian College Monthly* is a magazine of 32 pages, which has been in circulation only a year, with about 300 subscribers. An addition of 200 to the list of subscribers would make it entirely self-supporting. — *Assembly Herald.*

The Gospel in the Jungle A small missionary magazine comes from the remote center of India. Its title is *Jungle Jottings*, and it tells of the interesting mission to aborigines of that great country. The Balaghat Mission is unattached and unsectarian, and seeks to evangelize the Gonds, Balgas, and other tribes. The Gonds are a semiwild people. Their ancestry dates from far-off days, but during turmoils they fled to the hills for safety, and there made their homes. It is computed that there are 2,000,000 Gonds, who live chiefly in forest huts of the crudest kind, and in semisavagery. In 1893 Mr. John Lampard conceived the idea of living among these neglected tribes, with a view to helping them. Great success has followed his devoted efforts. Already a community of 100 souls is established, and an orphanage,

with 120 children and an industrial farm, are doing good work. At present there are 7 English and several native workers. The greatest economy is observed, as is attested by the fact that the entire maintenance of each missionary is less than £50 per annum.—*Ram's Horn.*

Mrs. Besant's "Gospel" for India

To the friends of Christian missions in India, especially to English-speaking women, one of the most offensive and pitiable spectacles on earth is that of Mrs. Besant, living in Benares, a professed Hindu theosophist, and laying her gifts, influence, and heritage in the Christian Church all at the feet of paganism. The "Central Hindu College" at Benares, with over 500 students, owes a great part of its abundance of wealth to Mrs. Besant. She induced rich Hindus to establish scholarships, and the Maharajah to give ample lands. A temple to the Hindu goddess of learning is built in the inclosure; over the portal is an image of the elephant-headed Ganesh, and devotion to Krishna is inculcated. In this violently anti-Christian college the English language and Western physical science are taught by English professors of both sexes, who, in many cases, give their services freely.—*Assembly Herald.*

A False Messiah in India

The Mirza of Qadian, who some time ago announced himself as the promised Messiah, having failed to induce Christians and Moslems to acknowledge his claims, has how given out to Hindus that he is their leader as Rajah Krishna, the greatest avatar of the Hindu religion. His latest announcement must have surprised even the most credulous of his followers. The Mirza recently paid a visit to Sialkot, and in the course of a long lecture he expressed himself as follows:

My advent in this age is not meant for the reformation of the Mohammedans only, but Almighty God has willed to bring about through me a regeneration of three great nations—*viz.*, Hindus, Mohammadans, and Christians. As for the last two I am the Promised Messiah, so for the first I have been sent as an *Avatar.* It is more than twenty years since I announced that as I have appeared in the character of Christ, Son of Mary, to purify the earth of the injustice, iniquity, and sins which prevail upon it. I come likewise in the character of Raja Krishna, the greatest *Avatar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the mighty God, who is the Lord of earth and heaven, has revealed this to me, not on one occasion, but repeatedly, that I am Krishna for the Hindus, and the Promised Messiah for the Mohammedans and the Christians.

Unfortunately, such bold blasphemy wins some followers.

The "Yellow Peril" *vs.* the the "White Peril"

While Occidentals are much exercised over the evil results which may follow the influx of the hosts of Eastern Asia, the Chinese and Japanese on their part are pondering as to the "White Peril and how to meet it." In particular the methods of our cartoonists are adopted by the press, and foreign nations are represented as "wild beasts about to devour China. In the north is the Russian bear, in the center is the English bulldog, in the southeast is the American eagle, while in the south is the French frog. Around Formosa is a lasso thrown out by Japan, and around Shantung is a link representing a German sausage. Foreign railways, mining and other syndicates, are like spider webs designed first to entangle so as finally to absorb China."

Cheering News from China James Stark, of the China Inland Mission, reports many indications of progress, among which are the abandonment of idolatry by a large number of people. In Hunan, the once proverbially anti-Christian province, there are hundreds of families who have destroyed their idols, while in Shan-si whole villages have given up idol worship. Tho the destruction of idols does not necessarily prove that a spiritual change has taken place, it is a breaking with the past, involving a disregard of time-honored superstitions, which calls for the exercise of much courage. Perhaps a greater test to the Chinese is the destruction of ancestral tablets, which almost invariably results in persecution. In spite of consequences, a considerable number of these have been burned, or otherwise destroyed, by other than those who have been received into the Church.

"Medicine" as Administered in China The following instance from the report of Drs. Graham and Stooke, of Ichang, illustrates forcibly the need for medical missions:

We had the opportunity of seeing the method of treatment adopted by a native quack. A man was seized with unmistakable cholera, and his relatives, refusing our proffered assistance, called in a native doctor. He first called for some native cash and gave some to the man to suck. A patient with true cholera is said to be able to dissolve these bronze coins in his mouth; this man, however, could not do so. Then the doctor took two of the cash, and with them vigorously scored the patient's abdomen until the skin peeled off. Then as another method of abdominal counter-irritation a lighted candle was placed over the umbilicus and allowed to burn down until the surrounding skin was blistered. But the patient was no better, so the doctor called for the man's tobacco pipe and a kettle of hot water. With the water he washed out the nicotine from the interior of the pipe, and forthwith proceeded to give the patient tablespoonful doses of the disgusting washings. After this the man sunk very rapidly, notwithstanding that a live pigeon was divided in two, and the two halves laid over the man's stomach. In our opinion the man died not of cholera, but of nicotine poisoning.

Two Omens of Good in China Two foremost facts mark the opportunity in China at the present hour: one fact, the ferment of ideas, old literary landmarks swept away and Western books and methods rushing in; the other fact is a new approachableness on the part of educated and high-class people toward missionaries as representatives of Western learning. The student of history is obliged to correlate these facts with the witness borne by the martyrs of 1900, and the settlement with the nations at Peking. Any student of the Bible can lift up his eyes and see that "God is marching on" in the Far East, and this is a great hour for missions. Every missionary in China may well long for new and large enduement of the Spirit's power to meet this opportunity, and every missionary's friend may ask it for him.—*Woman's Work for Woman.*

What One Chinese Christian Did A convert of the Berlin Missionary Society is employed as helper to Superintendent Voskamp, at King-tshi, North China. Mr. Voskamp had been presented with a large and valuable piece of land at King-tshi by an influential and rich heathen. Dshu, the convert, wanted to build a chapel for missionary purposes upon the property, but lack of necessary funds forced Mr. Voskamp to deny the request. Then Dshu went out and collected money from Christian and heathen Chinese, en-

gaged a few day-laborers, and, trusting in the Lord, commenced to build. He was bricklayer and carpenter, laboring from early in the morning till late at night, yet never failing to proclaim the Gospel to the crowds which he drew on market-days by singing Christian songs to the tunes which he played on his old melodeon. When Mr. Voskamp came to visit him a few months later he found to his surprise an almost completed chapel, which had been started without his knowledge. Dshu was putting in a window-frame, and seemed to be glad that the work had progressed thus far. Soon after the chapel was finished and opened in solemn manner, five Chinese, the fruit of Dshu's spiritual labors, being baptized on the day of dedication. The chapel is free of debt, and heathen as well as Christian Chinese have been greatly influenced by the steadfast, energetic labors of Dshu. Thus the way for enlarged missionary activity is opened.

Spread of Western Education in China

Colleges have now been founded in 15 of the provincial capitals, and primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up on every hand. Akin to this is the wide diffusion of translations of Western literature, and the growing power and authority of the native press. A few years ago there were only 7 newspapers, but now there are 157 daily, weekly, and monthly journals, in which public questions are discussed with courage and independence. Not long since a provincial editor gave a paragraph of statistics concerning Christian progress in India, heading it with the words: "Christ flourishing exceedingly"; while a leading article in a popular Shanghai daily lately urged the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China.

"A Christian Man Greatly Preferred"

Recently a graduate of the Anglo-Chinese College at Foochow, China, was invited to go to Chingsiu to teach in a school established by the officials of that place. A clause in the letter of invitation was to the effect that if he could not accept the position they desired him to get them a good teacher—"a Christian man" greatly preferred. Another student of the Anglo-Chinese College was invited to teach English in a mandarin's family. This student, who was a grandson of the first ordained Chinese Methodist preacher, agreed to accept on condition that he could teach the mandarin's children Christianity and could follow his own convictions in the matter of Sabbath observance. He was accepted, and finds that the whole family are willing to hear him talk of Christ.—*World-wide Missions.*

How Two Mandarins Regard Missionaries

An article appeared in the North China *Daily News* in November last, entitled "A Chinese Appreciation of Missionary Effort." The writer quotes at length from two documents drawn up by the prefectorial and country mandarins in the Anhui province, concerning a missionary to whom they would give honor. One mandarin writes:

During the past few years, whenever I have interviewed the gentry and scholars, the merchants and the people generally in the country around, they all, without exception, have spoken of his goodness in a most spontaneous fashion. And I have been even

more glad to note the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a valuable contribution has been secured toward cordial international relations generally.

Another mandarin writes of this missionary:

He has lived here for twenty years, and managed matters so well that there has been no enmity between the populace and the Church. Indeed, the whole prefecture unites as one in his praise—a fact so well known that I need not relate it. He has been preeminent in his proclamation of religion, both in its details and in its permeating principles.

Such expressions of regard are made not only in China, but in almost every land to which our missionaries have gone. Sooner or later they are welcomed and their work approved. All the force they use is the force of truth; the constraint they employ is the constraint of love and good works.

What the Average Chinese Does Not Know

Robert E. Lewis, in his book "The Educational Conquest of the Far East," names these 10 things concerning which the average Chinese is in densest ignorance:

1. The geography of the world and even of China is a *terra incognito* to him.
2. He has heard only rumors that the earth is round and that it revolves about the sun.
3. His knowledge of the earth, its origin, its geology, etc., is fanciful untruth, leading him to all kinds of superstitions.
4. His chemistry is alchemy.
5. A modern laboratory, a telescope, a proposition in Euclid or even in fractions, a pump or an engine, he has probably never so much as heard of.
6. He has no thought of ever "speaking in public," probably he has never seen an audience listening to a lecture.
7. The spirit of chivalry is not his, he does not recognize the quality of woman. . . .
8. He has no knowledge of Theism, and his mind is a blank in regard to all high religious questions. . . .
9. He does not know that he is provincial and that he is ignorant.
10. It does not dawn upon him that he is bigoted, pedantic, and conceited.

A Notable Ingathering

One hundred and eighteen converts have recently been baptized at Hanyang, Central China. In writing of this ingathering, Rev. J. S. Adams says:

It was a happy occasion when the church welcomed the new converts, and took the Lord's Supper with them. Twenty-one of the new members are women. Some very touching scenes were witnessed. One man whose wife and daughters are members has been kept waiting four years because he had been an opium-smoker. He wept for joy. Most of these people have been waiting over a year, and each has passed a searching examination before the deacons and the pastor. Some have come through much tribulation; one man went home to find that his house had been robbed of all he possessed during his absence. There are some wealthy people coming in and a few of the literary class, but the majority are tradesmen, farmers, boatmen, artisans, and one is the captain of a large sailing junk on the Yangtse; his ship anchored at a place where there was a Plymouth Brethren meeting. They were interested in him, and asked him to be baptized, but he said: "No, I heard the Gospel first at the Baptist mission at Hanyang, and I am going to be baptized there with my wife."—*Baptist Missionary Magazine.*

Missionary Activity in Manchuria

A letter from Rev. George Douglas, of Manchuria, says that throughout the province over 200 Christians already have been baptized since war began, and all over a great in-

gathering is looked for as soon as the war is over. Those who are passing through a time of crisis at home have something to learn from these Manchurian children in the faith, and their bearing in this crisis.

Japanese Officials as Bible Colporteurs

Mr. George Kennan is writing a series of articles for *The Outlook* upon "The Story of Port Arthur," and this is one thing he saw:

In an unpretentious wooden building near the entrance to the pier we made the acquaintance of Major Fusei, local chief of military transportation, and were introduced by him to half a dozen other officers who were going with us as far as Dalny, on their way to Liaoyang. I noticed with interest, on a table in the major's office, a large pile of St. John's Gospels, in Japanese and English, which were intended, apparently, for distribution among soldiers going to the front. Inasmuch as Christianity is not the dominant religious faith of Japan, the cooperation of the government in the distribution of St. John's Gospels among its soldiers struck me as a noteworthy evidence of enlightenment and toleration. One would not find a local chief of transportation in Russia supplying soldiers with New Testaments, and still less with the sacred books of the Buddhists. The czar holds up before his regiments miracle-working portraits of madonnas and saints, and invites the men to bare their heads and fall on their knees in adoration, while he himself sits on horseback in a military cap; but he does not furnish his troops with sacred literature. Books have a tendency to "excite the mind," while miracle-working ikons encourage a feeling of dependence and submission, and are, therefore, among the strongest bulwarks of the throne.

The American Board in Japan

The mission of the American Board in Japan has now 12 stations with 71 workers, 2 of whom are physicians. Twenty-six are ordained missionaries, and all but 3 of these are married. The 22 single women, 14 of whom are cared for by the Woman's Board, are scattered in 11 stations. The American Board has 48 ordained native pastors under its care, with 41 evangelists, and 26 Bible women—a total native force of 115. Seventy-eight Congregational churches, known as the Kumi-ai, (Linked Together), have a membership of 10,693, the number of men being greater than that of women, and 91 Sunday-schools, with 3,015 pupils. The native Japanese gave nearly $25,000 for Christian work in 1903. There is a theological school with 22 pupils, a college for young men, and another for young women, 5 boarding-schools for girls, 4 kindergartens, and a training-school for kindergarten teachers.

The Changes of a Generation in Japan

In 1871–2 eight missionaries joined the mission of the American Board—Messrs. Gulick, Davis, Berry, Gordon, and their wives. The country had only recently been opened to outsiders after years of seclusion, and the people looked at missionaries, as at all other foreigners, with mingled suspicion, fear, and hatred. As late as 1884 the members of the Kyoto station received a letter addressed "To the four American barbarians, Davis, Gordon, Learned, and Greene." It was signed by "Patriots in the City of Peace, believers in Shinto," and closed as follows: "I speak to you who have come with words which are sweet in the mouth but a sword in the heart, bad priests, American barbarians, four robbers. You have come from a far country with the evil religion of Christ, and as slaves of the robber Neesima. With bad teaching you are gradually deceiving the people; but we know your hearts, and hence we shall soon, with swords, inflict the punishment

of Heaven upon you. . . . Those who brought Buddhism to Japan in ancient times were killed. In the same way you must be killed. But we do not wish to defile the soil of Japan with your abominable blood. Hence, take your families and go quickly."—*Life and Light.*

Japanese Superstition In the midst of the bravery of the Japanese soldier it is almost pathetic to see his superstition. About an hour's traveling from Hiroshima brings us to the beautiful island of Miyajima, one of the three principal sceneries in Japan. A number of old temples are scattered all over this island. Looking into some of these temples thousands of wooden rice-spoons with names written on may be seen hanging all around the walls. These spoons, brought by the Japanese soldiers and offered to the temples before he goes to the front, makes him believe himself to be "bullet proof." Also the Japanese women are active, tho in the midst of su perstition. Evidently lacking faith in the protecting power of the many gods in the temples, they believe the soldier is safe if he wears a sash or a piece of cloth, with 1,000 stitches sewn in it by 1,000 different women. The chief aim of many is therefore to secure as many thousand stitched cloths as possible. Carrying their cloth, thread, and needle, women may be met everywhere accosting every woman she meets to help her make up the 1,000 needed stitches by putting in one stitch.

AFRICA

New Railroad in the Sudan The railroad from the Red Sea to Berber on the Nile, which was begun many years ago as a military necessity and abandoned because of interferences by the Mahdist forces, is again in process of construction. It will not now strike the Nile at Berber, but some distance farther south, at the junction of the Nile with the Atbara. From that point about 30 miles of track have been laid to the eastward, and near Suakin, on the Red Sea, a large force is cutting the roadbed through the coast mountains. The length of the road will not be great. The caravan route from Suakin to Berber is very crooked, and measures only about 250 miles; the railroad will be shorter. The caravan route has been of great importance to the Sudan. Before the Mahdist war from 20,000 to 30,000 camels annually crossed between Berber and Suakin, but only the most valuable articles, such as ostrich feathers, gold-dust, precious gums, and ivory could bear the cost of camel transportation. Now the Sudan is looking forward to the export of cotton and grain. Freight rates by the long rail and water route to the Mediterranean are high. Coal for the railroad up the Nile costs $10 a ton at Wady Halfa, the starting-point of the road. By river and rail from Khartum to Alexandria is 1,300 miles, to Suakin it will be about 450 miles. When the road is finished the Sudan will owe another great debt to England. —*United Presbyterian.*

Roman Catholic Missionaries for the Kongo January 18th, at a service held in St. Gudule Cathedral, Brussels, with the highest functionaries of the Kongo Free State present, and a great array of ecclesiastics adding to the dignity of the occasion, 7 *English* Roman Catholic missionaries were solemnly set apart and commisioned for work in Africa. Says the Baptist *Missionary Herald:*

After the ceremony in the cathedral, the 7 priests, in their black cassocks and red girdles, attended a reception by his majesty the King of the Belgians. He spoke

with each of them, and in taking leave, said: "Go, and may God keep you. Remember me sometimes in your prayers." The Father Superior, Martin O'Grady, replied at once: "Not sometimes, but always, your majesty." After this farewell the priests were entertained at a banquet. The next day they sailed on a steamer from Antwerp. The State has decided not to give them a definite mission at present. The English fathers will be settled at the chief centers, Boma, Matadi, Léopoldville, Nouville, Anvers, or Coquilhatville. They will be for the time curés of the native villages at those points.

According to the latest report issued by the Governor-General of the Kongo Free State, the number of Roman Catholic priests and nuns engaged in that country is 400. They have erected, since 1885, 641 churches and chapels, while further accommodation has been provided in 523 small houses used occasionally as chapels. Three secondary schools have been opened, and there are 75 elementary and 440 preparatory schools. The total Catholic population is estimated at 72,382. The different missions are divided into two vicariats and prefectures apostolic. These figures have been supplied by the Romish authorities.

Education on the Kongo Educational work in the Kongo Mission, beyond that of the most elementary character, has been chiefly that of Bible training for the native preachers. Even this need has not been adequately met as yet, but plans are now under consideration, looking toward the essablishment of a central training-school for all the lower Kongo district. It is probable that this will be located at Banza Manteke, since by location and influence it is the natural center for such a school, and broad foundations have already been laid in the present classes for preachers. Our native preachers in Africa are a band of noble men; they know what it is to endure hardness, and are zealous in reaching out to the distant regions where Christ is not known. Their chief text-book is the Bible; their favorite doctrine, "saved by grace," is the theme of many a sermon. They are fond of music, and many a time when on tour with the missionary the Christian hymns, sung around the evening camp-fire, have brought an audience to hear the Gospel.—*Baptist Missionary Magazine.*

Y. P. S. C. E. on the Kongo One of the most flourishing Y. P. S. C. E.'s in Central Africa, writes a correspondent on the Kongo, is the society which meets at the Baptist Missionary Society's mission station at Yakusu, near Stanley Falls, more than 1,300 miles up the Kongo. Started by the Rev. W. H. Stapleton some twenty months ago, with a membership of 6, it has now 170 active members. The meetings are so popular that the bell, which is rung for the ordinary services, is never needed. Toward the time of meeting the people begin to file in from the town toward the chapel, numbering from 200 to 350, while the attendance of members averages upward of 90 per cent. One of the missionaries always presides, but the chief part of the service is taken by the members. The society has raised £15 during the past nine months, £1 being sent in aid of the fund being raised by the Baptist Endeavorers in England for the purchase of a new steamer for the Kongo mission and the rest spent in the maintenance of village out-schools. During the past six months 28 of its members have been baptized on confession of faith, and upward of 20 others meet weekly in a class preparatory to baptism.

The Zulu Mission in Trouble This mission of the American Board is beset nowadays with sore trials and discouragements, and these originating not with the natives, but

with the British authorities. 1. Until recently native pastors could perform the marriage ceremony, but can do so no longer. 2. One-third of the population resides on land held like our Indian reservations, and it is ruled that no church or school can remain upon such land unless a white missionary resides in each locality. 3. A tax of $15 is imposed on each householder, seriously affecting the entire population connected with 12 principal stations, and making it practically impossible to support the native pastors, teachers, and church work, where hitherto from $5,000 to $6,000 have annually been raised.

The Paris Society in Madagascar The report of the French Protestant mission in this great African island is at hand, and we give the following statistics of its work for 1904: "There are 12 European missionaries, 63 evangelists, and 516 churches, with over 9,000 members. The Protestant population numbers 111,900, and the average attendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with 12 European and 541 native teachers. The pupils number 8,008."

Work Among Indians at Durban There are now over 100,000 East Indians in Natal, 15,000 of whom are in Durban, and the number is increasing every month. Mr. and Mrs. Tomlinson, of the South Africa General Mission, have been working among them for about two months. Three languages are required to reach them, and caste rules make mission work still more difficult.

ISLANDS OF THE SEA

Conversions Among the Filipino Peasants Early in 1901, 13,000 Visayan peasants indicated their desire to accept Christ as their Savior, and to follow Him in baptism. Persistent persecutions followed, and during the summer of 1902 came a scourge of cholera, which the ignorant masses attributed to the Protestants. During these critical times public services were interrupted, but, for the most part, these peasants remained loyal to their Lord. They frequently sent delegates to the services at Jaro, many miles away, to express their Christian greeting, to assure their brethren in Christ that they were true to their Christian vows, and to seek new light. Rev. C. W. Briggs, of the American Baptist Missionary Union, now writes:

I have had the great privilege of baptizing more than 1,000 disciples, most of whom have been Protestants for three or four years, and given abundant proof that the Gospel meant much to them. . . . The great movement among the peasants in Panay, in 1901, is now a greater and more significant reality than it was then. The only reason why we have not 10,000 or 15,000 baptized believers in that district to-day is that our forces here have never been sufficient to enable us to reach the people, baptize them, and arrange for their further instruction.

MISCELLANEOUS

Stick-to-it Missionaries Much Needed A missionary writing about new missionaries and the great need of them, etc., says that in conferring with a brother who is thinking of going he "laid special emphasis on the need of missionaries who would stick, if possible." He further writes: "We have had so many failures that I tremble every time a man is appointed, for every fail-

ure is not only an expense, but hurts our work as well." These wise words from a most earnest missionary we quote to say a few things. Yes, we do need *men who can stick*. The great and successful men in this world, others as well as missionaries, have not been those who had no trials, hardships, disasters, perils, and difficulties, but, having them, have *stuck*. Take the lives of Paul, Carey, Judson, Moffatt, Livingstone, Paton, Yates, Graves, and scores of others who have succeeded. They learned to labor and to wait—to stand and stick while others became discouraged and disheartened, and left the front line.—*Foreign Missionary Journal.*

When is a Heathen Fit for Baptism? Episcopal Bishop Brent, of the Philippines, is a man of ideas which he is not afraid to put to the test. He is not, either, too much bound down by convention or tradition. He has arrived at pretty much the same conclusion that some men of experience in India have regarding those who apply for baptism, but yet are not always up to the standard. In the circumstances prevailing there, he holds that a rigid examination of candidates is not desirable. He says: "It seemed to me as tho one had to fall back upon the example of the earliest missionaries, as depicted in the Acts of the Apostles. All that one could ask for under the circumstances was the desire for the apostolic message, instruction coming afterward."—*Indian Witness.*

Rev. William Ashmore Tho contrary to custom, it is yet highly proper sometimes to tell the truth concerning eminent servants of Christ while they are yet alive; as also the *Standard* has of this Baptist missionary in connection with his eightieth birthday, saying this among the rest:

His life has been more than exceptional. It has been a creative and dominant force in the denomination. He has proved himself a prince among preachers; he is among the foremost of great missionaries of modern times. He holds by the strength of his personality the place of leadership among the forces of militant Christianity. He is the Gladstone of the Kingdom of Heaven upon earth. His long and aggressive service as a missionary has given him the vision and courage of a prophet of God. Few men have keener insight or saner judgment concerning the relationship of great movements, and are better able to discern beforehand the trend of world-wide events and the point where opportunities meet than he. Tempered by experience, just in discrimination, loyal to conviction, alert in mind, tender and sympathetic in heart, he stands among us to-day as the embodiment of unfaltering devotion, of ideal manhood and ripened character.

OBITUARY

Rev. Richard Winsor, of India News comes from India of the death of the Rev. Richard Winsor, of Sirur, who was recently decorated with a gold medal, "*Kaiser-i-Hind*," for his efficient services in connection with industrial work. His labors were incessant, and since the famine he was untiring in devising plans for the permanent benefit of the orphans, whom our readers supported. He was a pioneer in industrial education, striving indefatigably to give the youths under his care efficient training. The people of India had in him a valuable friend and Christ a faithful servant. Mr. Winsor was for 35 years connected with the Marathi mission of the American Board.

NOTICE

The International Missionary Union will hold its twenty-second annual meeting, June 7 to 14, 1905, at Clifton Springs, N. Y. All who have been on the foreign field, are under appointment, or are now connected with missionary boards, are invited to correspond with Rev. C. C. Thayer, M.D., Clifton Springs, N. Y., or Rev. J. T. Gracey, D.D., 177 Pearl St., Rochester, N. Y.

I-7 v.28
Missionary Review of the World
Princeton Theological Seminary-Speer Library
1 1012 00317 9373